

will be heard from there.

twenty-three churches require good preachers as any we have in the city. The president of the Societies keeps a little book in which he puts down the name of any bright, promising, useful young preacher, and somehow he manages to get hold of that class of men as these city churches become vacant. It is the last place in the world to put an old or worn-out man, and it is one of the best places to test and develop the talent and piety of a vigorous, earnest preacher and pastor.

We all like very much the new New England importation, and Dr. J. R. Day is doing splendidly in St. Paul's Church; and, what is more difficult, he has already found a warm place in the hearts of the preachers here. He seems to have none of the "high and mighty airs" of some of our great men; he is a thorough Methodist, a fine preacher, a manly man, and with the instinct of a live Yankee.

Cawnpore is especially memorable in its tragic history during the great mutiny. That wide-spread and frightful outbreak of frenzied human passion did not to say fiendish ferocity, here appeared in its concentrated energy. The points sure to be visited by any stranger will be the Memorial Garden, the Slaughter Ghats, and the Memorial Church. These commemorate a truly ghastly and horrid detail of which have been detailed in history, and which it would be too painful to recite. Read on the ground and in sight of the spot where they occurred, a quarter of a century after their occurrence, the story aimed to congeal the blood and fills the heart with unhealthy, not to say unchristian feelings.

Cawnpore is one of the most interesting points in our North India Missions.

were some local questions of unusual importance before the body. The prayer *solenne* of the Conference is remarkable for the home and native elements. In the same number it would be difficult to find a company of men and women stronger in religious feeling and more completely united to one spirit—a heterogeneity homogeneity, diversity meted to unity. I have mingled much with Christians and Christian work for fifty years but I have never in my wide acquaintance entered a circle that impressed me as this company of Christian workers. Their absolute devotion to one ideal, their simplicity of prayer, their faith, their apparent self-abnegation, their religious fervor, their fellowships impressed me in a way that I did not anticipate. The prayer-meetings for eight to ten o'clock at night—a cus-

There was not a dry eye in court room. The bench quailed trembled as the orator arraigned whites for their treatment of his race. He charged them with the incompetency of preparing his people for commission of crime by selling them rum, and then punishing them

But what now of the intellectual plane of these natives? Can they be elevated and educated up to equality with the average white man?

**N. E. Methodist Historical Society.**  
The annual meeting was held in West  
leyan Hall, Jan. 21, at 10.30 A. M. A  
large attendance of members and many  
others, and deeply interesting exercises  
made this fourth anniversary day one of  
unusual importance. The president  
Hon. Wm. Cladin, LL. D., occupied the  
chair. The annual report of the direc-  
tors indicated the work accomplished in  
general terms, the line of effort now in  
operation, and special needs of the So-  
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and to pay current expenses, also  
for binding and publishing pamphlets  
and manuscripts, and to purchase, when  
necessary, important accessions to our  
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aid from our many benevolent friends.  
We earnestly solicit donations and  
remembrance in the wills of our patrons.  
A fund of \$10,000 is imperatively needed.  
Sixty dollars is a necessity to print our  
annual proceedings.

The annual meeting was held in Wesleyan Hall, Jan. 21, at 10.30 a. m. A large attendance of members and many others, and deeply interesting exercises, made this fourth anniversary day one of unusual importance. The president, Hon. Wm. Claflin, LL. D., occupied the chair. The annual report of the directors indicated the work accomplished in general terms, the line of effort now in operation, and special needs of the Society. Its immediate wants are funds to provide larger library accommodations and to pay current expenses, also for binding and publishing pamphlets and manuscripts, and to purchase, when necessary, important accessions to our library. The one importunate cry is for aid from our many benevolent friends. We earnestly solicit donations and a remembrance in the wills of our patrons. A fund of \$10,000 is imperatively needed. Sixty dollars is a necessity to print our annual proceedings.

[Continued on page 8.]



## Miscellaneous.

## STUDIES AND JOTTINGS IN TEXAS.

BY REV. D. DORCHESTER, D. D.

The immense proportions of Texas as are difficult to definitely conceive. When we say it comprises 269,000 square miles, we need something to measure it by, in order to bring it in any tangible form before the mind. But when we say that thirty-six States of the size of Massachusetts, or four New Englands, could be organized out of it, we are aided somewhat in apprehending its magnitude. When you reach the northern line of Texas on the Red River, you are still twenty hours from Galveston by rail — three-fourths the distance you have already traveled from St. Louis; but Galveston is a considerable distance this side of the southernmost point. This vast State is already traversed with great railway lines, about 5,409 miles in all, four-fifths built in the last ten years.

This Lone Star of the first magnitude, on the outermost verge of our national constellation, is powerfully attracting to itself the people of all the States. Its first immigrants were from Louisiana and Mississippi, but for twenty-five years they have come from Missouri and Kentucky, and still later from Iowa, Wisconsin, Illinois, and even New York and New England. By far the larger part of its population is of northern origin. We saw, however, many from Arkansas and other southern States entering the State in covered wagons, which we had supposed had long been superseded.

## PUBLIC ORDER.

The population of northern Texas is very heterogeneous. Here is the Northerner, the typical Southerner, the Jew, the German, the cow-boy, and the African of various shades. Though they have been together but a short time, the population is tolerably well fused. Probably no Southern State has improved so fast in respect to public order, morals, wealth, and intelligence, as Texas. The social atmosphere is not morally as bracing, and intellectually as quickening, as in most Northern communities, but here are sharp intellects and morally progressive men and women, and the work of elevation is going on steadily and hopefully. There are doubtless old prejudices which might be easily revived, and turbulent elements which carelessly, inflammable words might excite; but quiet, order and personal safety reign, only rarely and at long intervals interrupted.

Political opinions may be freely expressed, though political wrangling might lead to trouble here as elsewhere. Old Texans whom I met were unwilling to admit that any trouble could come from an open, manly expression of one's political ideas. I am persuaded that this is true, at least in northern Texas; and I infer that the whole State, in this regard, is in advance of Mississippi, Louisiana and Alabama. The recent assassination of Mr. Mathews in Mississippi, shot down under no provocation, so far as I could learn, except that of exercising his political rights, is strongly condemned here.

Elections are quietly conducted, without intimidation; though I could not affirm that there is no purchasing of votes, or that the negro, and even some whites, would not as easily yield to bribes and drinks as in the North. As to tampering with ballot-boxes in Texas, it was indignantly scouted by some, but one of the most intelligent gentlemen I met, and extensively versed in public affairs, affirmed it, and seemed to sustain the statement with considerable clearness of detail, in at least one instance.

Crime has greatly diminished, as compared with twenty or even ten years ago; train or stage robberies seldom occur; and assaults and shootings are confined mostly to desperadoes in drink-saloons and gambling halls. A State law prohibits, under a heavy penalty, the carrying of concealed weapons, and the newspapers give instances of its enforcement. Amid the wild scenes of the frontier, away from the influences of organized society, the cow-boys, hardened by exposure and adventure, often wear an aspect of reckless daring and devilry; but many of them under other circumstances would seem kindly and gentle. In some communities the vices of whiskey drinking, profligacy and lewdness exist in forms so coarse, reckless and bold as to shock and sicken you, but these are near the frontiers, and gradually wear away under the advances of intelligence and culture. Religious teachers are quite uniformly treated with respect.

## DIMENSIONS, AREA, POPULATION, ETC.

Texas measures, from the extreme points, north and south, 750 miles, and east and west 700 miles, and has

an area of 269,694 square miles, divided into 226 counties, 53 of which are yet unorganized. Its population was, —

In 1850,	212,592
" 1860,	694,215
" 1870,	818,579
" 1880,	1,501,749

an increase seldom equaled; but the ratio is thought to have been augmented since 1880. Many indications warrant the assertion, often made there, that its population was never growing faster. The percentage of colored population, in only ten counties, exceeds 50 per cent., chiefly in the eastern counties adjacent to Louisiana, where in two instances it rises as high as 80 per cent. In 109 counties it is less than 20 per cent., and in eighteen counties it is less than one per cent. of the whole population. In 1870, the U. S. census reported no population in eighty-four counties. In 1880, only sixteen were so reported, though in thirty-one the inhabitants numbered less than one hundred.

The assessed valuation of taxable property was,

In 1860,	\$ 32,221,115
" 1870,	164,338,133
" 1880,	170,473,778
" 1880,	318,970,736
" 1880,	557,000,000

In 1881 there were, horses and mules, 952,491; cattle, 4,037,837; sheep, 3,262,104; goats, 329,808; hogs, 1,854,239.

## STATE FINANCES.

Until within a recent period the revenue receipts of the State were always less than the expenses. Thirty years (1846-1876) covered this period of arrears. Various extraordinary resources supplied these deficiencies. The school fund, unguaranteed by constitutional barriers, and the university fund, the creature of the Legislature, and liable to spoil from the same power that set it apart, both suffered loss in the attempt to meet these public necessities. It was not until the State had exhausted the patrimony derived from the sale of the Republic to the United States, and had borrowed back all the funds with which she had enriched her university and public schools, and had forced her bonds upon the markets at ruinous discounts, that the disease of her financial system was recognized and sound remedies applied.

The provision of the constitution of 1876, requiring the annual sale of lands for taxes, is quoted as the prime cause of relief from the former embarrassments, and the basis of the present sound financial prosperity. From 1876 to 1879 the improvement was rapid; and since 1879 the State has moved on with increasing surplus balances, which have now made it possible to reduce the State taxes. The revenue, above deductions from losses and the expense of collection, now annually flowing into the State treasury, under a regular permanent system, is about \$2,000,000.

The bonded debt of the State outstanding Sept. 1, 1882, in unimpaired bonds, was \$4,039,630. The six and seven per cent. bonds are quoted at \$1.40 in the markets, and are bought and sold for that price.

## HOMESTEAD EXEMPTION.

Under State law every head of a family not in a city or town, is entitled to a homestead, exempt from all legal seizure, of two hundred acres of land, in one or more parcels, with all improvements thereon, without reference to the value of those improvements. In a city or town, each head of a family is entitled to a lot or lots not exceeding in value \$5,000 at the time of their designation, together with all improvements thereon, without reference to their value, provided the same shall be used for the purposes of a home, or as a place to exercise the calling or business of the head of a family. There are also exemptions of furniture, tools, family libraries, five cows, two yokes of oxen, two horses, wagons, harnesses, chains, one carriage, with forage and family provisions. Each single person is entitled to one horse, saddle and bridle, apparel, tools, library; and all wages for personal service are also exempt from attachment or garnishment. These exemptions doubtless promote immigration, but they make mere cautions in the transaction of business and the sale of merchandise, and must retard the investment of capital in that State.

## EDUCATION.

Since the reverses before referred to, in which the educational funds suffered so much, ample provision has been made for educational purposes, public lands being set apart and credited to every county in the State. A permanent State school fund has accumulated, which is destined to increase. The report of the State controller to Aug. 31, 1882, shows the Permanent School Fund account as follows: Currency, \$580,118.20; specie, \$17,487.07; bonds, \$3,573,652.95. The Agricultural and Mechanical College ac-

count is: Currency, \$16,799.68; specie, \$209,000.00. The Permanent University Fund account: Currency, \$32,319.29; bonds, \$368,892.04.

Besides the foregoing, there are lands belonging to the Permanent School Fund, 33,000,000 acres. Four leagues (17,712 acres) set apart to each county for common schools, aggregating 4,002,012 acres. Lands set apart for the State University, 1,219,900 acres. Lands set apart for asylums for deaf and dumb, blind, insane and orphans, 407,615 acres.

Such are the extraordinary provisions made for the present and future education of the population of this great State. Her schools are organizing, and very creditable edifices are being erected. The average standard of education is not high, but it cannot fail to advance, though the supply of competent teachers is yet inadequate.

## NORTHERN MYTHOLOGY.

## Its Origin and Its Relations to the Ancient.

BY REV. B. HAWLEY, D. D.

Of Northern mythology, as a distinct theme, I cannot speak, though I remember to have read more or less in reference to the literature, practices, and legends of our Northern aborigines, of the Norsemen and of the Slavs. There is, however, a general system of mythology that is related to all uncivilized nations and to the dim past, as there are national or tribal mythologies, ancient and modern, oriental and occidental. As all mythology is related to idolatry, particularly to the worship of imaginary deities, of heroes, and of the spirits of the dead, so national mythologies arose from and are related to the religious legends of the distant and shadowy past.

Mythology — meaning a discourse or treatise on myths, or a system of myths — had its beginnings in polytheism, which arose naturally in the minds of men as they lost or disregarded the knowledge of the one and true God. "When they knew God, they glorified Him not as God, but became vain in their imaginations . . . and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This list might be greatly extended. Imagination is prolific.

The oldest fables included the worship of light, fire, the sun and stars, and heroes. The symbolic seraphim at the east of the garden of Eden and at either end of the ark of covenant, were probably the earliest occasions of image worship. The stone on which Jacob rested his head at Bethel, and which he gratefully erected both as an altar and as a memorial, was doubtless another occasion of material idolatry. The beginning of polytheism was natural and easy. The passing from the worship of material things to immaterial and imaginary, was also easy. There are several kinds of polytheism, the worship of planets, of heroes, of animals, of demons, and of the spirits of ancestors. To one or another of these, in their historical and traditional relations, may be referred the mythology of the ancient Egyptians, of the Hindus, and of the Norsemen in Europe. It pervades and gives character to the literature and religion of a people. As emigration moved on westward and northward, the tribal peculiarities and the religious notions were taken with them. As civilization increased, mythology was modified and became more refined. The commingling of peoples and the supremacy of the stronger so tended to modify mythological systems that every nation or the closely allied peoples had their myths. The mythology of a people is, therefore, their whole body of imaginary deities and of real or fabulous heroes. To eliminate truth from error, and to trace the former to original truth, and the latter to its origin, is the design of studying and systematizing the legends of a people. Allow me here to commend the studies given by our Asiatic missionaries in this direction. Complete success demands them.

In reference to the special subject under discussion I can only say, the Slavs of Northern Europe, the Celts and the Germans, had a common origin with the principal races of Western Asia, the Hindus and Persians. Moving westward and northward, they bore with them their religious customs, which they had received from their ancestors. The European Scythians were closely related to, as they were also descended from, the Indo-Germans.

Going back farther, it is strongly probable that the Slavs and the Scythians are included in the Gog or Magog — Magog, land of Gog — mentioned in that wonderful tenth, or genealogical chapter of Genesis. Whence Moses obtained his information is not known, but, of course, from the records and traditions of that age. Modern ethnologists identify the Celts with the Cymry who originally occupied Southern Russia, and the Slavs with the Scythians and Sarmatians, or with Magog. The Slavonic mythology is, therefore, traceable back to and is signed by the religious notions of those more ancient people.

The Scandinavians are from Askenaz, one of the sons of Gomer, who settled in the highlands of Armenia, and removed thence to the river Ascanus in Asia Minor. Following the tides westward, they finally settled in northern Europe, taking their religious notions and practices with them.

The Celts, so named from their dwelling in a covert or wood, are also of Asiatic origin. Their religion was a dark and gloomy superstition, a per-

version of that held and practiced by their ancestors, and demanded human sacrifices. Their priests were Druids. There are two kinds of Celts, the Roman who settled in Britain before the Roman conquest and are called British Celts, and the Saxon, of central Europe. Remains of the Druidical Circles are found near Stonehenge, England. Neither of these peoples was civilized, though they practiced a few simple and rustic arts. The shadows of the Orient linger yet on the people of the Occident; and a study of the mythologies of the early Europeans and of the Asiatics is, in these days, when liberalism and rationalism in religion are making inroads into modern pulpits and are perverting the minds of the young, especially instructive. Missionaries to foreign lands are compelled to examine and to confront these old myths in their new forms. The followers of Brahmo Somaj in India, and even their better-informed sympathizers in this country, linger amid the varied shadows of the legends and myths of the old but dim past. There is need of a true and vital Christianity in all the world.

## CONFERENCE ENTERTAINMENT.

I am one of no small number of members of the New England Conference who prefer the home entertainment at the Conference sessions to the best hotel accommodations that can be furnished. I believe the home entertainment to be better for the church, the families, and the preacher. The coming of an annual Conference into a city to remain a week ought to be like the coming again of Paul and Barnabas to the churches on their way to the first conference in Jerusalem — a blessing to every house into which the ministers enter and rehearse the wonderful works of God wrought among the Gentiles through them.

We are sustaining serious loss in the drifting apart of the membership and ministry. The home entertainment plan tends to cement the membership and ministry together, and we can ill afford to dispense with anything that will produce such a desired result. The Christian bearing, religious conversation, family devotions, talks about the great themes of the Bible and the remembrance of personal labor in the churches, the displays of God's grace and power in salvation, and the instruction of the people on many Bible questions which will be introduced in the course of a week's residence and participation in the home life of a family, must be of incalculable benefit to the people. It must tend, also, to increase the respect and warm their affections toward the ministers as God's messengers and their helpers in godliness. In Heb. 13:2, the command of hospitality is given in the words: "Be not forgetful to entertain strangers for thereby some have entertained angels unawares." Abraham did so, yes, he received the Lord of angels. Lot was delivered from the destruction of Sodom by the angel he entertained unawares. Laban's hospitality brought him a good husband for his daughter and great prosperity on his own house. How abundantly Rahab was rewarded for her kindness to the spies! The widow of Zarephath was desperately poor, yet she exercised this lost art and received an abundant reward in a full larer. The Shunammite was rewarded for her kindness to Elisha, the man of God, by receiving an abundance of oil and the gift of a son and his restoration from death. Zacharias entertained the stranger who asked entertainment at his hands, and was rewarded by receiving the salvation of God. Lydia opened her home to the reception of Paul, and salvation came to that house. The household of Stephanas receives commendation on the same account. The Scriptures enjoin hospitality, and to none does it appear to be so constantly rewarded as when shown to ministers of His Gospel.

It is said the people cannot afford it. Are our people poorer to-day than they were thirty or forty years ago? I believe no one is ever the worse off for hospitality to God's ministers. Let them be taken right into your homes, dear brethren, and live just as you live for a week. In most cases your ordinary living will be better than they are accustomed to in their own homes. Some of our good sisters seem to think the minister must have meat three times a day and frosted cake and pies, with luxuries and dainties at every meal, and hence they fear the coming of a Conference session. Drop all that notion out of your calculations, and give your visiting pastor just what you usually have, and he will be satisfied, or ought to be. "I have known the fires to be rekindled on many a burnt-out family altar by the coming of some godly Paul and Barnabas to dwell for a week in an almost backstreet Methodist family. The husband, called out in conversation, talked to faithfully concerning his religious privileges and duties, urged to attend the anniversary, has been warmed up and revived, so that when the men of God left the home, the family devotions have been continued and an almost buried member has been dug out, buried, and set in his place as one of the candles of the Lord in the sanctuary of the Lord's house. What wife could be sorry that she took upon herself the little extra work the visit of these men necessitated, if her husband is saved from the spirit of worldliness and secularity which had almost eaten as a canker the religious life out of his soul? Let me remind our people of the admonition of Peter: "Use hospitality one toward another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." I vote for Bro. Knowles' plan of Conference entertainment.

S. L. GRACEY.

The Troy Conference at its last session made a special committee to devise a plan for entertainment of Conference, to report at the ensuing session, April 9. In the days of horse-back and

saddle-bag itinerancy, country places entertained the Conference. Preachers rode from place to place, and put up where night overtook them, in going to and from Conference; and so, many charges, in radial lines from the seat of the Conference, bore their share in the expense of entertaining ministers. Entertaining the Troy Conference of to-day means a week's provision of bed and board for three hundred men. Our Minutes show that out of 230 appointments Conference has been held in but twenty-three during the last fifty years — one in ten of the whole; and also that in full one-fourth of those the holding of a Conference session to-day would be entirely out of the question. The board of 300 men for a week would be, at a minimum, \$1,500, which, divided among a membership of 30,000, would be five cents a member, and would press equally on all parts of the Conference, instead of a cost of ten or fifteen dollars to any family that put themselves out for a week to entertain a brace of preachers.

The Presbyterian General Assembly of 600, and the American Board of Missions, 3,000, find accommodations for a few days in comparatively small communities by paying for them. On the "pay-as-you-go" principle Methodist Conferences could be carried to many a place that now never thinks of having the Conference, because the society in that place is not strong enough to endure the burden. Saratoga has repeatedly offered to take the Conference at a dollar a day, and give every man a room and bed to himself — a luxury that few places in city or country are in condition to afford. This would be \$2,000 to distribute among 30,000 — an average of seven cents a piece.

It will cost the village of Amsterdam, with less than two hundred members, an average of over \$10 apiece, this year, an expense borne by, probably, a minority of the membership of the church. The wealthier city and village churches could well afford to pay \$50 to \$100 each to purchase immunity from the care of a Conference session, and there is hardly a charge in the Conference but what, with the aid of the preacher himself, could pay the board of its own preacher for a week. Then, only visitors, supernumeraries, occupants of outlying circuits and feeble missions, and new candidates, would remain to be provided for — about one-third of the whole. Conferences are getting too unwieldy, last too long, and are too frequent to be a coveted luxury to the few places that can accommodate their sessions. Various remedies suggest themselves. The pay-system is now most prominent. It can be tried. If it fails, it will be because the people themselves prefer the old mode.

E. WENTWORTH.

## UNITED STATES AS SEEN FROM SWITZERLAND.

BY PROF. H. T. MITCHELL.

The *Revue de Théologie et de Philosophie*, published at Lausanne, Switzerland, says the following among other things on the religious condition of America: —

"In this great republic, everything is done for, if not by, the people. There is, therefore, no fear of acquainting the faithful with the newest and knottiest scientific problems. The contrast between this state of things and that which exists in our old Europe is most striking. While the most thoughtful journals have the ear of our public, carefully guard against disturbing the peace of the subscriber by placing before him that which might unsettle his old theological prejudices, the American journals allow themselves unbounded license. There can be for them no secret doctrine, concealed except among friends, private, esoteric. Thus the great religious public has from week to week been informed of the curious evolution which has taken place in Deitzsch in reference to the Pentateuch. How it must have fired these Yankees when there seemed to have arisen the necessity of daily serving them with a bulletin of the theological malady which was little by little transforming a well-known conservative, an old man, into a young man, regardless of consequences proclaiming from the house-tops that which he believed to be the truth.

"This is not all. These religious democrats and independents feel a strange necessity of deciding everything for themselves. As the churches take part in their turn, a space is very naturally cleared, as it were, for a tournament among the various theological reviews. Each party chooses its finest lance, its Horatius and Curiatius. Before, however, they reach the famous popular sentence, one of the brave champions has surrendered his arms; one of the chosen defenders of the traditional views declares himself conquered and convinced by the arguments of those whom he was commissioned to oppose.

"Curious people, these Yankees, these worshippers of the dollar, these utilitarians, foster-fathers of that which is called with such contempt, Americanism! Among us the strife of Abeldar and his adversaries have been dramatized. Thanks to the name and talents of the author, with the help of Heloise, it has not badly failed; we live on the past. In America, the scholastic tournaments of the cloister of Notre Dame are renewed, only before hundreds of thousands of subscribers who anxiously follow the fortunes of the contest. How much more calm and averse to all these subtleties are the wise men of our old world! Realities cannot exist for them. Absorbed in masses and confessions, they cannot lend an ear to those quarrels of monks. Have they not the truth, the sound doctrine, once delivered to the saints? Of what use is it to them to waste their time over the wretched jangling in their blood on the road to Jericho? They have not a minute to lose, for they are absorbed with anxiety to keep in utter ignorance the rest who are ready to die. To what end should they so plague themselves?

The platonic pessimists have hurried the handle after the hatchet. Is not Jesus Christ at the door preparing to accomplish with a strong hand and an outstretched arm what His disciples declare themselves unable to do by moral and religious methods? The motto of those who represent themselves as the faithful par excellence, the progressive party, seems to be the well-known expression: 'After us the deluge.' These tactics robbed Rome of half of Europe in the sixteenth century. Alas! we no longer have so much to lose!"

## Our Book Table.

The Harpers publish, as a subscription book, *MILITARY OPERATIONS OF GEN. H. B. ADAMS*, in two stout octavo volumes of 594 and 689 pp. The general agent for its circulation in New England is D. L. Guernsey, 61 Cornhill. \$7.00. Gen. Beauregard was the first commissioned general officer under the Confederate government. To him fell the first great military operation — the reduction of Fort Sumter; and it was the same general who led the Confederate army at the memorable first battle of Manassas. He participated, also, in the most important campaigns of the war. These volumes have been prepared by another hand, but have passed under the eye and revision of their subject. They give the view of the protracted and terrible struggle from another standpoint than that we have been accustomed to view it. The writer is loyal to his Southern sentiments, but is without bitterness or apparent intention to convey any erroneous impressions. He relates frankly, substantiated by official letters and documents, the story of the different campaigns, South and West, in which his subject held command. It is made very evident that there were wide differences of opinion among the generals and the members of the administration of the Confederate government. Beauregard criticizes freely what he esteems the mistakes of the President and his cabinet in arranging and carrying on the different campaigns. He was himself active, vigilant, inclusive, showing marked military skill both in defense and attack. The volumes are written in a clear and flowing style, readily holding the interest of the reader. They will aid in enabling the later historian of the civil war to present more clearly the actual facts relating to its commencement and progress. Both the author and his subject fully accept the results of the war. The writer closes with the sentiment that "Time, the great soothe of all human woes, has begun and is advancing with its work of pacification and obliteration. It may be that the Southern States are as faithful supporters of the Federal government as any of the Northern States of the Union." A volume written in such a spirit, although setting forth the bitterest resistance of a portion of the States to the common government, will command the kindly consideration of those who were relentless foes in battle, but generous in the hour of victory, and ready to welcome back to a common flag those who had, for the time, been estranged from it. The work will, without doubt, receive the appreciation which it merits.

In the extended "History of the Pacific States of North America," now in preparation and publication, by Hubert Howe Bancroft, and forming the tenth volume, there has just issued from the San Francisco publishing house of A. L. Bancroft & Co., Vol. I on THE NORTH MEXICAN STATES. The volumes of this able and voluminous work are not issued consecutively, but chronologically, giving the histories of Mexico and its northern provinces, with that of Central America and the countries upon the Northwestern Pacific Coast, side by side. The last volume issued before the present was upon Mexico proper, bringing its history down to the opening of the present century. The volume just issued gives the story of the invasion, conquest, and Spanish settlement of the Northern Mexican States — those adjoining our own territory, and just now becoming specially interesting as being opened up by citizens of the United States and soon to be threaded with railroads largely constructed by them. The history is less dramatic than that of the previous volumes. There are few great and bloody wars, but the same record of rapacity and cruelty, of the oppression of the poor and unwelcome to the greedy and immoral ecclesiastical rule of the Jesuit and Franciscan priests, with which we have become familiar in preceding volumes, reappears in this. The materials for the present volume are especially abundant. A remarkable bibliography of the literature of the subject fills nearly a score of pages in the front of the opening of the volume. The work will be of common interest to intelligent readers of both the North and the South, drawing the two "nearest neighbors" more closely together. The author of the great work is now collecting materials in the city of Mexico, and is receiving much attention from leading citizens of the Republic.

*LITERATURE AND ITS REFORMATION:* The life-story of our countryman, Joseph L. Seise, D. D., author of "A Miracle in Stone." Philadelphia: Porter & Coates. 12mo, 205 pp. The volume contains two animated discourses; the one embodying the chief incidents in the life of Luther, and the other the growth of the principles of human freedom as illustrated by its progress in this country. The idea is sufficiently diverse from the plan and treatment of many other essays upon Luther, to give this anniversary era, as to have a special interest, and to become an instructive and practical contribution to the modern literature of the Reformation.

SOME OTHER FOLKS, by Sarah Pratt McLean, author of "Cape Cod Folks." Boston: Cupples, Upham & Co. 12mo, 287 pp. This volume has not of the personal picturesqueness of the first poem, "A Trio for Twelfth Night," and the shorter poems by A. Dayton, Helen G. Cone and Julia G. B. Dorr are less pleasing. The volume is a pleasant one, and contains a single short story by C. H. White, "In Madeira Place," completes the goodly array of choice reading matter, and we lay aside the number with a strong feeling of satisfaction at having read it.

The field of science is an ever-broadening one, and the way therein, but fortunately the *Popular Science Monthly* brings to them each month a choice selection of the best blossoms and fruits of the science of the day. The February issue is especially well filled. Prof. E. L. Richards discusses "College Athletics;" Dr. Oswald reveals the common-sense treatment of "Nervous Disorders;" Prof. Stetham, "The War against Dangerously Kerosene;" in a paper that deserves the widest perusal, F. A. Fernald tells us "How We Sneeze."

## The Magazines.

The *Atlantic* for February is a very attractive and interesting number. It opens with the second instalment of S. Weir Mitchell's promising serial, "In War Time," which stirs the blood to quicker pulsations as we read. Mr. Crawford's "Barnum Singer," is continued, and G. P. Lathrop's charming story, "Newport," is apparently concluded, though one can never tell in the *Atlantic* when to look for a continuation of an article, or when to expect a phrase taboored from its pages, often to the vexation of its readers. Henry James gives a sixth instalment of his wandering "En Province." In a solid paper, O. B. Rothgorn discusses the relative merits of "The Yellow Press" and the stage, which he calls "Voices of Power." Elizabeth Robins writes of "The Vagabonds and Criminals of India," and J. M. Hillary gives some pleasant "Recollections of Christ's Hospital." Among the long book reviews that on J. D. Bullock's "Secret Service of the Confederate States" is a very strong, clear, and impartial statement of the case, and shows how the author has been biased by his prejudices and feelings in his otherwise valuable work. The other critiques are of equal value and interest. "The Contributor's Club" opens with an admirable discussion of a visit to Worth's, the man-dressmaker of Paris. Rev. H. B. Carpenter has a long and excellent poem, "A Trio for Twelfth Night," and the shorter poems by A. Dayton, Helen G. Cone and Julia G. B. Dorr are less pleasing. The volume is a pleasant one, and contains a single short story by C. H. White, "In Madeira Place," completes the goodly array of choice reading matter, and we lay aside the number with a strong feeling of satisfaction at having read it.

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[Continued on page 7.]



### The Sunday School.

#### FIRST QUARTER. LESSON VIII.

Sunday, Feb. 24, 1884. Acts 17: 1-14.

BY REV. S. L. GRACEY.

#### THESSALONIANS AND BEREANS.

##### 1. Introductory.

1. GOLDEN TEXT: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." (Acts 17: 11).

2. DATE: A. D. 52, immediately after the release of the apostle from prison.

3. PLACES: Thessalonica and Berea, both important cities of Macedonia. On leaving Philippi, the purpose of Paul was to go to the political capital of the country, Thessalonica, which lay one hundred miles west from Philippi. It appears probable that Luke and Timothy remained with the infant church at Philippi. Timothy joined Paul again very soon, but Luke does not appear again in the apostle's company until his third missionary journey; hence he no longer writes as an eye-witness, but as an historian.

4. PERSONS: Paul was now about forty nine years of age. Having just suffered at the hands of the Gentiles, he came into a city where the Jews were very strong and he might expect they would listen with interest and fairness to arguments drawn from their own Scriptures.

##### II. Expository.

1. The Devout Believers (verses 1-4).

1. Passed through—Paul's plan of Christian propaganda was to establish truth centers in the great cities of the world, and have religious teaching work from these centers to the country and smaller places; hence he passed quietly through Amphipolis, a town situated in a bend of the river Strymon, which flowed almost around the city and gave it its name, which means, literally, "surrounded by the sea." It was originally called "Kinevras," from the great number of roads going Thracian and Macedonia which met at this point. The Romans made it a free city and the capital of one of the four districts into which they divided Macedonia. It had no synagogues and but few Jewish residents. Amphipolis—thirty miles further to the southwest, a colony of the Centurions. There were three places of this name in Macedonia. Came to Thessalonica—its name was Therna. It was situated on the Bay of Thessalon, an arm of the Aegean sea. It is now called Salonica, and is in the second city of European Turkey, having a population of 70,000, most of whom are Jews. It has always been a city of commercial importance. It was rebuilt by Caesar, who renamed it after his wife Thessalonica, who was the daughter of Philip of Macedonia and half-sister to Alexander the Great. Xerxes rested here for awhile with his army before attempting the invasion of Greece.

2. As his manner was.—As everywhere, Paul first made the offer of the Gospel to the Jews. Three Sabbath days.—This was not all the time that Paul spent in that city, but for three Sabbaths he gave himself up almost entirely to work for his fellow kinsmen in the faith of Jehovah. Reasoned.—Discussions on all religious themes were allowed in the synagogues. The church of these Sabbath days was Jewish and the resurrection.

3. Opening and alleging.—Paul brought forward proof to show that Jesus was the expected Messiah. He endeavored to convince them from their own Scriptures of two things: First, according to the prophecies concerning the Messiah, He should suffer, be put to death, and rise again from the dead; and secondly, that Jesus, whom he preached, did fulfill all the prophecies made concerning the Messiah, and was surely the Anointed One. The Jews were expecting a personal Messiah, and could not be reconciled to accepting a suffering one.

4. Some believed.—Only a few Jews accepted the truth, while many Gentiles "turned from their idols to serve the living God." (1 Thess. 1: 9). Devout Gentiles—refers to those who had become proselytes to the Jewish faith, and devoutly worshiped the true God. Chief women—pagan women of high rank, wives of chief men of the city. Their action is in great contrast with the chief women of Antioch mentioned in Acts 13: 50.

5. The Envious Unbelievers (verses 5-9). The R. V. omits "which believed not"—thus showing that as a body the Jews opposed Paul.

6. Moved with envy.—Jealous at what they considered the success of their rivals, they laid the unbelieving Jews to stir up a tumult against Paul and thus silence with violence what they could not answer by argument. Low fellows—disreputable, wicked men, such as lounged about the market-places, and are everywhere known as the scum of the population. A mob was soon raised, and the whole city was thrown into a state of great excitement. They surrounded the house in which they supposed the missionaries to be stopping, intending to bring them out and give them up to the wild and unreasoning rage of an excited populace. Jason.—Probably the same as mentioned by Paul as one of his kinsmen in Rom. 16: 21. If so, he must have removed to Corinth, from which place Paul wrote the epistle to the Romans. His name is supposed to be the Greek form of the Jewish name Joshua.

7. Turned the world upside down.—Not finding Paul the mob took Jason, who was friendly to the missionaries, and charged him before the magistrates as being accessory to the work of the Apostles. These men uttered wiser words than they knew. The religion of Christ is a destroyer of many things and rank governments rotting with sin. Their intention was to charge these preachers with producing disorder and tumult. Rulers—politicians. An unusual name used nowhere else in the New Testament, here ascribed to the rulers of Thessalonica, which was a "free city," self-governed. This peculiar name is still found written on an ancient arch spanning one of the streets of Salonica, and bears testimony to the minute accuracy of this history. The provincial governor possessed no authority in a free city. No Roman soldiers, soldiers or judges were seen in its streets. It was a reward conferred upon the city for the part it had taken in favor of Rome when Augustus and Antony had warred with Brutus and Cassius.

8. The decrees of Caesar.—This is a charge of political sedition.

"Paul's unfolding the Messiah in his royal character as Son of David and eternal King of

#### IV. Illustrative.

1. Nero set Rome on fire and then blamed it upon the Christians. So these fellows of the "baser sort" set the town in a tumult and then charged it upon Paul and Silas.

2. The Gospel turns the world upside down with regard to the position of different classes of men: 1. The humble are exalted and the great brought low. 2. The poor in spirit are put above the ambitious. 3. There is a reversal of position as to those who mourn and those who rejoice. 4. The meek, not the proud, shall inherit the earth. 5. Peacemakers shall be exalted above warriors. 6. Religion turns the world upside down in its maxims (see Matt. 6). 7. In its religious notions. What is true in the world is true in the heart; in judgments; in hopes; in pleasures. It changes a man's home. If you were to meet your old self going down the street, you would not know him except by hearsay (Spurgeon).

3. The noble Bereans (verses 10-14). 10. Sent away Paul.—After the rulers had received the pledges of Jason and others who believed that there should be no violation of public peace or revolt, and probably received assurance that the missionaries would leave the city, they discharged them, and the same night, in order to avoid any tumult, the missionaries departed. Berea—was situated in the southern extremity of Macedonia, about forty-five miles away from Thessalonica. It was not a place of much political or commercial importance. It is now under Turkish rule, and is a fine town of about 20,000 inhabitants, and is known by its most ancient name of Phere, corrupted into Veria. Went into the synagogues.—How long they journeyed we know not, but on their arrival at Berea they found their way to the church to worship and to teach. They were given a very different reception from what they had found of the Jews elsewhere. They probably spoke of the same things, in the same way, but their hearers seemed to be sincere seekers after truth.

11. More noble—literally, of better birth, or, as in 1 Cor. 1: 26, well-born. "Here it stands for the generous, loyal temper which was ideally supposed to characterize those of noble origin" (Plumptre). In this case the reference is not to nobility of birth, but nobility of character. They were willing to see the truth, and had a desire to search for it in their Scriptures and to receive it from their own mouths.

12. Many believed.—Jews, Jewish proselytes and heathen Greeks were instructed, accepted the truth and were converted. Many women of high rank in society heard and received the teachings of Paul and persuaded their husbands to receive the same salvation. "For what knowest thou, O wife, but thou shalt save thy husband?" (1 Cor. 7: 16).

13. Opening and alleging.—Paul brought forward proof to show that Jesus was the expected Messiah. He endeavored to convince them from their own Scriptures of two things: First, according to the prophecies concerning the Messiah, He should suffer, be put to death, and rise again from the dead; and secondly, that Jesus, whom he preached, did fulfill all the prophecies made concerning the Messiah, and was surely the Anointed One. The Jews were expecting a personal Messiah, and could not be reconciled to accepting a suffering one.

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Ever since Adam's fall, which subjected human nature to diseases of the flesh, there has been a demand for a blood purifier. We all realize the fact that upon the purity and vitality of the blood depend the health and vigor of the whole system, and that disease of various kinds is often only a sign that nature is trying to remove the disturbing cause; hence a reliable blood purifier is of greater importance to the people than is generally supposed. We are pleased to say that Hood's Sarsaparilla bears unmistakable proof of being this sort of a medicine, and we think it worthy a trial.

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(ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.)

**Zion's Herald.**

WEDNESDAY, FEB. 13, 1884.

Look back to Christmas, 1784, when the Methodist Episcopal Church was organized with 15,000 members. That was all of American Methodists. Now, what? What wonders has Methodism wrought in the hundred years! It now numbers, in all of its branches, 3,093,820 members. Marvelous growth! The Baptists numerically come next, but they were a large, strong denomination in the country when Methodism entered it. They now number, all kinds, 2,552,129. American Methodism should celebrate its centennial with devout thanksgiving and with liberal thank-offerings. It should enter upon its second century with a purpose of achieving still greater success and triumph.

"Which is Christ in you, the hope of glory." How much is embraced in these words of the Apostle! How full of meaning! Christ in us—this is God's salvation; indeed, there is no salvation without it. It is not enough that Christ has come into our world; that He suffered and died on the Cross; that He arose from the dead and ascended into the heavens where He ever liveth to intercede for us—He must enter and dwell in our hearts. What a privilege, what a blessing for Christ to live in the heart! What an experience! Is it yours, reader? It may be. Oh, to know that Christ lives in us, the hope of glory! What bliss such knowledge gives! May it be yours!

"It is like an apparition of goodness to see you appear." These remarkable words were spoken by a dying naval officer to his father who had just arrived in time to witness his son's death. And then the departing young man added, "I have suffered nothing, but it is so hard to part from one so beloved." These words are as touching as they are unique. They express a beautiful filial affection in the son which had its origin in an equally beautiful love in the heart of the father. Happy is that son to whom his father is "an apparition of goodness!" And blessed indeed is that father whose son won to righteousness by his instruction illustrated by a noble life, dies with no keener pang than he feels at parting with his father.

Purity is not ecstasy, but a state of mind in which Christ reigns without a rival over its affections. Yet it is only the pure in heart who see God, taste freely the powers of the world to come, and clearly see that the Lord is gracious. In their moments of elevated communion with God, pure souls do sometimes reach to such forestates of the glory yet to be revealed as fill them with the raptures and ecstasies of "a more than conquering love."

With which the tempter does not cope. But these ecstasies are not perennial; nor will they be until these children of nervous, easily shaken tabernacles into that glorified state in which life will be one long, mending rapture. "Blessed are the pure in heart."

It is easier to keep sin-free than to recover freedom after a fall. With Christ in the heart and the Evil One sin from capturing one's soul. But when by willful sin one closes his heart to Christ and opens it to Satan, one finds one's self in the possession of a pitiless enchanter whose infernal skill represses, if it does not destroy, one's desire for spiritual freedom.

"For 'tis the heavenly doom that we forget the heaven from which we fall." Because of this disposition to forget lost spiritual joys, Heaven kindly whispers in the ear of the fallen, saying, "Remember, therefore, from whence thou art fallen; such remembrance being the first essential step toward the recovery of forfeited piety; as slugs the poet,—

"What loveliness we all should live Might we remember joy and pain, Alas! that memory, like a sieve, Should hold the chaff and drop the grain."

Happy, therefore, will be he, who, having become sin's bond-servant a second time

will so remember the sweetness of the liberty he has lost and the pangs of his apostasy, as to repent of his folly and struggle through faith back to the freedom with which Christ is even now waiting to endow him!

## CONSTITUTIONAL PROHIBITION.

It is certainly "in the air." The atmosphere is doubtless more pervaded with it at the West than in the Atlantic States. But it is here also; and it is here to stay—certainly as an agitating element, if not a conquering idea. The difficulty of securing the highest form of prohibitory legislation in Massachusetts seemed, at first, a very serious objection to the attempt to go even beyond the Legislature and place prohibition in the constitution. But during the two or three years of its wide and candid discussion in the State, its feasibility has grown upon the judgment of thoughtful men. It is already rapidly securing one vital element in the ultimate success of the temperance reform. It is uniting all the organized moral forces in the State. The temperance body with us had become sadly divided. There was little unity of cause seem insignificant, and afforded no little aid and comfort to a vigilant and lawless foe. The great body of "sons" and "daughters" exercised a wholesome social and preventive influence. The society seeking largely to promote a temperance education and sentiment in the community, and the tireless and somewhat explosive association which has proclaimed the most radical principles, and criticised in no honeyed words, and almost equally, friends and foes of the cause, especially the former if they failed to accept the interpretation of duty propounded by the society—all these have been working, not ineffectually, but far less successfully than if there had been some one definite plan and a unanimity of effort. Without compromising any accepted principles, without questioning any chosen modes of action, all these pronounced temperance workers seem quite disposed to unite their forces for an undivided endeavor to secure this one all-comprehensive result.

Chief of all, it transcends our party politics. Without creating a new party, or wrenching a reluctant voter from the line of administrative policy he prefers, it secures a union of members of every party upon this one great moral issue. We have found how political body constant and consistent legislation upon this question. As the two great party divisions approach each other so nearly in numbers, they become sensitive as to the effect of both platforms and legislation upon the enormous liquor interest of the country. Good men feel the importance of preserving, for the best interests of the country, certain lines of administrative policy, and thus, from time to time, the leaders in this great reform, who have been also party leaders, have failed to give full expression to the will of their prohibitory constituents in securing adequate legislation.

But the appeal now, in the Constitutional Amendment, is to the people themselves. If they do not desire such legislation, they will have the opportunity, calmly and freely, to express this by the ballot. If they do desire it, they should have the opportunity of making known their wishes.

This is the spirit of pure Republicanism. We make the laws by which we choose to be governed. Ordinarily this can be satisfactorily attained by representation. It is difficult, however, to secure three or four hundred men who will fairly represent, for a long period, the highest interests of the nearly two millions of population in the State. It becomes expedient, at long intervals at least, to have the appeal direct to the people themselves. There come to be disclosed certain permanent and vital principles that are too important to the general welfare to be exposed to the varying legislation of successive annual bodies.

When a general call for this is heard from all parts of the State, it will be impolitic and oppressive for the General Court to refuse to listen to this appeal. The members have nothing to fear; it is not a party call, but the manly request of tens of thousands of citizens, and the affecting appeal of the women and children of the State. If there is doubt as to whether the sentiment of the community is high enough to sustain a law carrying out such a constitutional amendment, this is the fairest way effectually to solve the doubt. Let the people simply have the opportunity to say by their suffrage whether they desire and will sustain such a law or not.

Every intelligent friend of temperance feels at once that the establishment of such a principle in the State is of itself a high and efficient educator of a right sentiment in the community. The overwhelming objection to a license system is that it is, in it-

self, immoral. It places the seal and endorsement of the State upon a business that is doing more to ruin its youth than any other temptation to crime. It makes a form of trade respectable which panders to the lowest appetites, and thus adds to its seducing power. It trains the youth in its borders to consider the saloon and the bar as honest and virtuous an industry as the plough or the plane. It entails upon itself a thousand-fold more of pauperism, vice, and crimes than it defends itself from, by public school and the publication and sustenance of its laws. The fact that its laws are not executed does not take away from their teaching and moulding force. The Ten Commandments are not everywhere reverently kept, but what an educating force they exert upon society! They are constantly drawing the civilized world up to their own standard of pure righteousness. Thus such a principle in the Constitution of the State will be a powerful leaven pervading the community and raising its moral sentiments to its own righteous standard. The simple discussion of the question, with this in view, will prove a powerful educating force in the State. It is not an end that can be gained at once. The community requires light and instruction. Taking the reform out of the heated atmosphere of simultaneous party policies, and discussing it upon its own merits, it will commend convictions of our citizens. It means more than moral suasion. It means the ultimate and radical extinction of the evil. The proposed measure shows how it can be effectually accomplished. Its discussion will naturally involve all the social, economic, and industrial questions which the liquor trade necessarily embodies. A new hearing of old truths, freshly illustrated and impressively and practically presented, will arouse the former, and even a higher, enthusiasm. This has proved to be the case at the West. The community, in some of the States, as in Ohio for instance, has been stirred to its lowest depths. Politicians have stood aghast. The liquor leagues have been aroused. Congresses of the beer and whiskey trade have been held; money has been freely subscribed; combined efforts have been arranged to withstand, if possible, the "hurricane of reform."

The influence is felt at Washington. The determined stand of Senator Blair on this question, and inquiry into the extent and consequences of the trade, command respect. The whiskey lobby bearing bribes meets with cold reception, and the legislation it is seeking lingers in the committee. Evidently an auspicious era in the reform has been reached, and the call, all along the line of the temperance host, is to go bravely forward. It has been thought that the zeal of the Christian women would soon exhaust itself; but it is sending the most efficient speakers into the field; they are indefatigable with petition and pledge; and, what is better than all, they are constant and devout in their humble but believing prayers to Almighty God. If the opposition is mountainous, their faith is equal to its removal.

## WENDELL PHILLIPS.

Henry Wilson, Charles Sumner, Gilbert Haven, William Lloyd Garrison, Wendell Phillips—dead, all dead! Five of the grandest men that ever walked the streets of Boston gone! Five names known in every hamlet of our broad world, are now added to the illustrious galaxy that adorns our national history. Wilson, the practical, common-sense legislator and organizer; Sumner, the peerless statesman and philanthropist; Haven, the seer and prophet of God in behalf of sin-cursed humanity; Garrison, the relentless smiter of wrong and the goal of conscienceless respectability; Phillips, the many-sided, richly-endowed champion and friend of the poor and friendless of every race and clime—all these we have known so well, have ended their labors on earth and have gone into the presence of God.

Wendell Phillips was the son of Hon. John Phillips, the first mayor of Boston, and Sarah Walley Phillips. He was born in Boston, Nov. 29, 1811, and died in Boston, Saturday, Feb. 2, 1884, at 5 p. m. He was descended from country in 1630 with Gov. John Winthrop, and who was the first minister settled at Watertown, Mass. His grandfather, a descendant of an old and honorable German family that came from Europe in the beginning of the last century and settled in Albany.

Wendell Phillips graduated from the Boston Latin School in 1827, and from Harvard College in 1831, and from the Harvard Law School in 1834, being at that time a little less than twenty-four years of age. The next year (1835) he saw William Lloyd Garrison mobbed by a first-class "brood-cloth" Boston mob; dragged through the streets of Boston with a rope around his neck in imminent danger of being swung up at the first lamp-post. True to the old prov-

erb that "the blood of the martyrs is the seed of the church," this spectacle of shameless outrage, committed against a single, defenceless man, who spoke out the unvarnished wrongs of the form of man, went home to the heart of young Phillips and stirred his German-Puritan blood to the very finger-tips. Perhaps he could not help it, for if ever a man was a born fighter, Phillips was that man, and his instincts always led him to take up with the weakest side from an innate conviction that in such a world as this ninety-nine times out of a hundred the right is on the side of the minority; and the question of power, or wealth, or numbers, never entered into the mind of Phillips in making up his decision as to what he would do or where he would stand. Little consequence in comparison of the relations which any cause sustained to righteousness and truth.

In 1836, the year after the mobbing of Garrison, Phillips threw himself irrevocably into the antislavery conflict in joining, as he did at that time, the formed in 1832. In doing this he cut himself off at once from all his old and cherished associations. Was he not the son of the first mayor of Boston? Did not the bluest New England blood flow in his veins? Was he not a graduate of all the high-toned institutions of the thoroughbred aristocrats of his college? Did not wealth, social position, culture, talent, all promise him the highest success his young and ardent soul could desire? Yes, but he shut the door of opportunity against himself; he sacrificed everything, and counted not his life dear unto himself, if by any means he could bring hope to the despairing, comfort to the distressed, and liberty to the enslaved, and with a purpose as changeless as fate and as pure as sunlight, he held himself to this consecration and devotion to the latest hour of his life.

In November, 1837, the very month that Phillips was twenty-six years old, Rev. E. P. Lovejoy, a son of New England, was brutally murdered by a mob in Alton, Ill., because of his expression of opinions opposed to slavery in a newspaper which he owned and published. His press and type were thrown into the Mississippi river, thus consigning that majestic stream to freedom, even as the ashes of Huss thrown into the Rhine have consecrated that storied river to the dominion of Protestantism. Lovejoy had friends in the East, and many felt that some public notice should be taken of the death of this first martyr in the cause of anti-slavery, and the Boston abolitionists, true to themselves, called a public meeting in Faneuil Hall. The meeting was opened by Dr. Channing with prayer, and a few remarks stating the object of the gathering. Such representative men as Hon. B. F. Hallett, Hon. Geo. E. Russell, and others, were present and took part in the meeting. Austin, an aristocrat of the first water, denounced the resolutions offered in favor of the freedom of the press and the rights of free discussion, and he further declared that "Lovejoy had died as the fool dieth, and that his revolution."

"This declaration," says an exchange, "was received with a great uproar, shouts and hisses mingling. For a time it seemed as if the day of the Phillips sentiment would carry the day. A young man whom few knew arose upon the platform. It was the honored name of Phillips was announced as a speech of the Phillips platform. Here it lay down principles which placed the murder of Alton side by side with Otis and Hancock, with Quincy and Adams, I thought the picture of Phillips pointing to the portraits in the hall would have broken into voice to rebuke the recreant American—the slanderer and counter apologist. The uproar was so great for a long time that no one could be heard. 'Take back the recreant,' was the demand on one side, and 'Go on' was the cry of the other. 'I cannot take back my words,' was his first sentence when he was permitted to go on, and to go on was to triumph."

In this hour of inspired heroism Phillips burned all the bridges behind him, and ever after that, through storm and conflict, through obloquy, hatred and contempt, he walked straight on with an unflinching step. He became more and more radical in his anti-slavery views, and at length gave up his practice at the bar rather than be bound by the required oath; he would neither vote nor hold office under the Constitution. The drift of his thought is seen in a speech which he made in October, 1842, when a public meeting was held in Faneuil Hall to condemn the proceedings springing from the arrest of James B. Gray, of Norfolk, Va. In his speech on this occasion, Mr. Phillips used this remarkable language: "When I look upon these crowded thousands, and see them trample on their country's and the rights of their fellow-men at the bidding of a piece of parchment, I say, my curse be on the Constitution of the United States as 'a covenant with death and an agreement with hell.' But the war that made so many Northern Democrats and constitution-hating abolitionists into thorough patriots, had the same transforming power upon Mr. Phillips.

"On Sunday," says a contemporary print, "the 21st of April, 1861, the Music Hall was packed with the thousands that came to hear his fiery words. 'This struggle now,' he said, 'is not of opinion, but of civilization. There can be but two things, compromise or battle. The integrity of the North scorns the first; the general forbearance of nineteen States has preceded the other.' The war is not of aggression, but of self-defence, and

that 'the blood of the martyrs is the seed of the church,' this spectacle of shameless outrage, committed against a single, defenceless man, who spoke out the unvarnished wrongs of the form of man, went home to the heart of young Phillips and stirred his German-Puritan blood to the very finger-tips. Perhaps he could not help it, for if ever a man was a born fighter, Phillips was that man, and his instincts always led him to take up with the weakest side from an innate conviction that in such a world as this ninety-nine times out of a hundred the right is on the side of the minority; and the question of power, or wealth, or numbers, never entered into the mind of Phillips in making up his decision as to what he would do or where he would stand. Little consequence in comparison of the relations which any cause sustained to righteousness and truth.

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Washington becomes the Thermopylae of liberty."

And so he continued to think and he criticised both men and measures without faith in the final outcome. Perhaps his joy reached its highest tide when Lincoln issued his proclamation of Emancipation. It was then he realized that the full fruition of his brightest hopes and most ecstatic dreams was to be realized. The very thing for which he had lived and labored and sacrificed, and for which he would gladly have died, was accomplished, and though he might have said and thought with Whit-

"Not as we hoped in hush of prayer The message of deliverance comes, But borne on battle-trodden air, And heralded by roll of drums," yet he rejoiced and was glad that the long-deferred hope of his impatient soul was at last fulfilled.

Wendell Phillips was the orator of the antislavery cause. All that scholarship could do had been done to prepare him to be an orator. Then he had feet or more in height, broad-shouldered, deep-chested, straight, graceful in every motion, a well-poised head, clear-cut features, a broad, high forehead, a calm, piercing eye that sometimes blazed with hidden fire, a voice of matchless sweetness, purity, incisiveness, thrilling, and magnetic, surely he lacked no physical quality essential to the orator. But the greatest orator must have other qualities of a moral character, and Mr. Phillips did not lack these. He was eminently a thoughtful man, quiet, self-possessed, calm as a summer evening, might surge about him, his superb self-control never failed him. In the roughest and most unattractive of the antislavery cause, he was a polished gentleman. He had the profoundest convictions especially in regard to the curse of the nation. Men hated him. America. But it may be said that he seldom vindictive towards sin as incarnated in slavery, and if not vindictive toward sinners he came very near to it; gentle and loving as a woman; he had boundless pity and compassion for the weak, the poor, and the unfortunate. Others might show signs of fear and wildest storm he showed no sign of excitement or trepidation. He was defiant and aggressive and progressive. He never feared the consequences of right doing; he had faith in the future, and looked with hope out of the darkness into the dawn of light, as we may see in one of his beautiful utterances concerning said—

"I love inexpressibly these streets of Boston, over which my mother held up my baby, and if God grants me time enough I will make them too pure for the footsteps of a slave."

He was an agitator, an enthusiast; he was zealous for God and the rights of humanity almost to the verge of fanaticism. Suppose we call him a fanatic. That is the name by which the men of those who are the heroes, martyrs and worst possible name, if one be zealous, honest, unselfish, sincere, incorruptible. With his vast range of scholarship, his wealth of illustration adapting himself to the highest and lowest, with his most perfect style that showed the thought at first glance, with immeasurable ability to excite at will hope, love, admiration, contempt, consternation and dread, with unparalleled powers of invective, sarcasm and persuasion, what might he not have secured for himself if he had only used his powers and opportunities in doing good to others. He laid all he had upon the altar of humanity.

He stood upon the world's broad threshold; wide. The din of battle and of slaughter rose; He saw God stand upon the waste; side; That sank in seeming loss before his foe; Many there were who made great haste and sold Unto the common enemy their swords; He scorned their gifts of fame, and power and gold, And, underneath their soft and flowery words, Heard the cold serpent hiss; therefore he went And humbly joined him to the weaker part, Fanatic and fool, yet well content So he could be the master to God's heart, And feel its solemn pulsing sending blood Through all the widespread veins of endless good."

He was eminently a religious man; and heartfelt prayer when revealed in the humblest saints: He was a God-fearing and worshipping man and a believer in Jesus Christ as the world's great Teacher and Redeemer.

As must be the case in the instance of every man of positive and strong convictions, with an instinctive tendency to weaker side in disputed public questions, Mr. Phillips was not unfrequently found in opposition to the best judgment of those who never failed, however, to respect both his sincerity and ability, but could not always heartily endorse his positions. This was always clearly evident, that his position was always taken without reference to personal interest or popularity, and not unusually at the peril of both.

Proud, "cultured" Boston hooted and mobbed him in his youth and ripe years, but grown wiser with the lapse of years, it bears his silent ashes in penitence gratitude to the sanctuary of the grave, resting on their journey to the grave, rest for a few hours in Faneuil Hall, where first the dauntless orator made his youthful essay in his great

life-work. May the inspiration of all his life ever abide in the hearts of the generations that are to come, and the heights of moral excellence which were the constant object of his desire!

## BRIEF MENTION.

President Wm. F. Warren writes: "I will pay a liberal price for three copies of the 'Second Annual Report of the President of the Boston University.'"

A private note from Rev. E. I. D. Pepper to Rev. W. McDonald brings information that Rev. J. Inskip was at the time lying at the point of death. The Christian hero has about finished his faithful work and is ready for his crown.

The *Current*, of Chicago, is winning strong commendation from the press, its short, sprightly notes of passing events, and its excellent papers from well-known contributors in the literary and scientific fields, are calling wide attention to its attractive weekly columns.

Our heartiest sympathies are called out by the thousands of sufferers in the valley of the Ohio and its tributaries, driven from their homes in mid-winter by the terrible frosts of winter, and left without provision of shelter or food.

Dr. Fox informs us that Nyske Kaba-ama, a young and talented Japanese, now in attendance at Wesleyan Academy, was not baptized by him, as heretofore reported, but by Rev. Dr. Steele, and was afterwards received into the Methodist Episcopal Church in Wilbraham by the pastor.

The *Sideral Messenger*, for February, conducted by Prof. W. W. Payne, of Carleton College, Northfield, Minn., has a paper on the comet of 1882, and a variety of interesting astronomical contributions and editorial notes. \$2 a year.

Nothing could be more pathetic or more appropriate than the silent, solemn, colored guard of honor, without weapons or music, which marched beside and before the honored remains of Wendell Phillips from the church to Faneuil Hall, or the two bronzed soldiers who stood at the head and foot of the coffin as the thousands passed slowly by it in the historical hall.

The telegraph announces the death of Prof. Arnold Guyot, Ph. D., of Princeton College, land. He came to this country some thirty years ago, being first called to lecture before the Lowell Institute. He was a pleasure of his country. His studies upon physical geography and kindred topics have made his name known among scholars throughout Christendom.

In its Report, shows that the State expending its charitable and pauper institutions, in addition \$580,000 were spent for out-door relief. It is safe to say that this amount of alcoholic drinking beverages could be stopped.

Frank Leslie's *Sunday Magazine* for March opens with an interesting paper for March by H. Guernsey, upon Count Zinzendorf and his work, with characteristic illustrations. It is followed by an equally interesting account of the old Moravian town of Salem in North Carolina, by Rev. Dr. John E. Edwards, with an illustrated paper upon the institutions at Deer Island, Boston, and with much other very attractive religious miscellany.

The present English administration is placed in an awkward position with trouble in Egypt and the raging conservatives on one side, and Parnell and Ireland on the other. If quiet sea and brings the ship of State to a triumphant and be permitted to rest upon his laurels.

Bowdoin College sends out its eighty-second catalogue. The venerable institution is never stronger in its faculty, or doing better work, or sending out better scholars. It had 202 students in different departments; 94 of them in the medical school. Blank takes the place of the retiring, much honored, brave and noble president, Gen. Joshua Lawrence Chamberlain, LL.D., who still retains a lectureship on political science and public law.

We are gratified to see that several of the district attorneys of the State have turned their attention to the gift enterprises and so-called lotteries which are advertising their prizes under various appellations in the newspapers and otherwise. Some of these form an important part of certain church and charitable funds, and come, without question, under the penalties of our State laws. Let these statutes be faithfully executed wherever the pensions of a most wholesome law are full of evil in their influence upon our young people. We are cultivating a terrible taste for games of chance and illegitimate forms of business.

Cupples, Upham & Co., of this city, issue, in a very neat illustrated pamphlet, a clear and full account of "The War in Tong-king" and its history, its relation to French commerce, the occasion of the present war, the position of the various fortifications, the character of the natives, and the probable outcome of the present struggle. This interesting essay is written by Lieut. Sidney A. Stanton, U. S. N. It is sold for 25 cents.

The annual address before the American Academy of Medicine, was delivered in New York, last October, by Henry O. Newcomb, M. D. The theme was, "The Recent Advance of Sanitary Science." The speaker treats, with great fulness and interest, the late disclosures made by the microscope in relation to the connection of organisms with disease. Boards of health, as well as physicians and students in dress with profit.

The speaker, referring to the effort now put forth in the New York legislature to secure a "high license," says "I advocate more to fear from the friends of prohibition than from the friends of free rum." Orates a monopoly and breaks down the moral case; so that "free rum" is quite likely to be the result. In the experiments that have been tried, it has not diminished liquor consumption, but the number of saloons where it can be enjoyed.

President Arthur formally retired on full pay, as required by law, the brave commander general of the army, William Tecumseh Sherman, having reached his 64th year. He has lost none of his mental or physical vigor, but his relief from the details of office has been well earned. May he long live to enjoy the respect and honor of his fellow-citizens. The President's order, carrying out

the spirit of the law, like all his complimentary messages, is written with exquisite grace and appropriateness. It carries with it the other similarly honorable congressional act that remains to be performed, and that is to re-honourably retire, the great general of the war—Ulysses S. Grant.

The Louisiana Conference elected Dr. J. C. Hartzell as a delegate to General Conference, with Rev. A. E. P. Albert as co-delegate, and Messrs. Graham Bell and Wm. Dupuis as lay-delegates.

Henry A. Dier, of 714 Chestnut Street, Philadelphia, sends out his Garden Calendar of flower and field seeds, and plants and bulbs, illustrated. He mails it free to any patron asking a copy.

The Baltimore Methodist publishes a supplement containing a report of speeches by Bishops Simpson and Andrews, by Dr. McCabe, Rev. John F. Goucher and others, at a large meeting of ladies in Baltimore called in the interest of the proposed seminary for young ladies in that city. The meeting was enthusiastic, and the seminary, before the close of the year, will be a fixed fact. We congratulate our Baltimore Methodist girls!

Rev. R. W. C. Farnsworth, presiding elder of the Los Angeles district of the Southern California Conference, sends us a copy of the *Methodist Quarterly* published in the interest of his district. It is a neat pamphlet filled with excellent papers on religious topics pertinent to the hour and special work of the Christian household adapted to the work everywhere by Rev. P. F. Bresse.

Some of our exchanges, like the Springfield *Republican*, intimate that the People's Church is an independent one. A correspondent of the New York Baptist paper says that it has cut loose from bishops and presiding elders. Nothing could be more mistaken. The bishops have been consulted, and authorized every step that has been taken in its interest. Among the most earnest and active friends of the movement have been the presiding elders of the districts, one of whom has a place of honor in the dedicatory programme; Bishop Simpson, who appointed and has once continued a pastor in his extended term, preached the special sermon of the occasion.

We are placed under obligation to His Honor, Mayor Wesley Kimball, of the city of Newton, for a copy of his excellent inaugural address at the organization of the present administration of the city. The present mayor's long previous experience in the city council enabled him to speak intelligently and judiciously in reference to every department of the government of the city, and he, doubtless, will sustain the high reputation won in the chief magistracy of this beautiful and moral city by his honored predecessors.

S. E. Cassino & Co., publishers of this city, have entered upon an important and expensive publication. It is to be an encyclopedia of Natural History, to be published in six imperial octavo volumes. Over forty of the leading branches of natural science have been engaged upon the work. Dr. Elliott Coues and Prof. J. S. Kingsley are to be the supervising editors. It will be issued in numbers, and when completed, will be sold at \$8 a volume. It will bring the generalizations of these departments of science down to present times.

The Citizens' Law and Order League, which is accomplishing so important a service in securing the execution of the laws of the State relating to the liquor traffic, holds the 22d of the present month. All law-abiding citizens are earnestly invited to be present. Distinguished speakers will address the convention. It will open at 10 a. m., and have a second session at 2 p. m., and a third in the evening at 7.30.

Mr. William L. Chaffin writes from North Easton, Mass.: "In the Minutes of Methodist Conference, a footnote at the bottom of the page which refers to 'his Experience,' pp. 19 and 20. I am very desirous of finding that 'his Experience' was said by Mr. Kimball, who was born, and if any of your readers know of such a book, I would regard it as a great favor if they would communicate with me about it."

Seth B. Poole, an estimable and venerable member of the Newton M. E. Church, passed peacefully away last week. His death was sudden, although his health has for some time been delicate. He has for many years been an exemplary and devoted member of the church, known and read of all men as a true disciple of Jesus.

The issue of *The Gospel in All Lands*, for Feb. 7, is devoted to the people of Egypt and missions among them. It comes just at the hour when the eyes of Christendom are turned towards this country. It is not at this present political and revolutionary upheaval to be made, in the providence of God, to open the land more widely to the incoming of Christian instrumentalities for its moral elevation. The missionary sheet referred to is now published in Baltimore, 114 West Baltimore Street.

The *English Illustrated Magazine* for February has for its frontispiece an engraved copy of the fine picture by D. G. Rossetti, entitled "The Loving Cup." The author of "John Halifax, Gentleman," contributes the first portion of a very pleasantly-written description of Cornwall, Eng., fully illustrated. The author calls it "An Unseasoned Journey through Cornwall." An account of the great London General Post-office is given, with characteristic pictures. A bright paper other to "The Humming Bird's Relatives." The stories already commenced, by Walter Besant and Charlotte M. Yonge, are continued.

Capt. Cyrus Sturdivant writes from New York, Feb. 7:—"I have been in this great city and suburbs nearly three months, speaking in the churches, and also visiting the prisons. Yesterday I visited the total abstinence pledge, and urged them to seek help from God. I shall here for weeks to come, as the fields are white to the harvest, and 'the laborers are few.' I am glad that Bro. Murphy is in Boston. He is a man of God. I am glad I was kind to him years ago. To God be all the glory of his conversion."

The Report (the fifth) of the State Board of Health, Lunacy and Charity, of Massachusetts, in view of the investigations of the last session of the Legislature and the special messages of the late Governor, will be examined with interest. Our citizens can read, without a blush, of the manner in which the various institutions are in a good condition. A full history is given of the



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## The Family.

### WHILE WE MAY.

The hands are such dear hands;  
They are so full; they turn at our demands  
So often; they reach out—  
With trills scarcely thought about,  
So many times; they do  
So very many things for me, for you—  
If their fond wills mistake,  
We may well bend, not break.

They are such fond, frail lips  
That speak to us. Pray, if love strips  
Them of discretion many times,  
Or if they speak too slow or quick, such  
crimes  
We may pass by; for we may see  
Days not far off when those small words may  
be  
Held not as slow, or quick, or out of place,  
but dear,  
Because the lips are no more here.

They are such dear, familiar feet that go  
Along the path with ours—feet fast or slow,  
And trying to keep pace—if they mistake,  
Or tread upon some flower that we would  
take  
Upon our breast, or bruise some red,  
Or crush poor Hope until it bleed,  
We may be sure,  
Not turning quickly to impute  
Grave fault; for they and we  
Have such a little while to go—can be  
Together such a little while along the way.  
We will be patient while we may.

So many little faults we find.  
We see them; for we blind  
Is Love. We see them; but if you and I  
Perhaps remember them some by and by,  
They will not be  
Faults then—grave faults;—to you and me,  
But just old ways—mistakes, or even less.  
Remembrances to bless.  
Days change so many things—yes, hours.  
We are so differently in sun and showers.  
Mistaken words to-night  
May be so cherished by to-morrow's  
light.  
We may be patient; for we know  
There's such a little while to go.

—GEORGE KINGLE, in Independent.

### REMINISCENCES.

BY REV. N. D. GEORGE.

FIRST VIEW OF AN ANNUAL CONFERENCE  
—FIRST APPOINTMENT, KENNEBUNK  
PORT.

Having arranged my temporal affairs so as to enter the itinerant ministry, I was by the quarterly meeting conference of Alfred recommended for deacon's orders, also for probation in the Maine Annual Conference, to be held in Portland in August, 1882. When the time came, I was favored with an agreeable ride with Rev. Nathaniel Norris, who came along just in time to take me there. Portland, during the eight years of my absence, had changed but little, but what a marvelous change had taken place in myself during that time! As I walked about viewing old but familiar places, which called forcibly to mind scenes of former days, I could not well refrain from tears, being grateful to God for that Gospel which has power to change the whole current of one's life and feelings, turning them into new and opposite channels. The two years I resided in Portland were years of sin and degradation, for all sin is degraded. In going there in 1826, I rode in the stage with four others, drinking liquor at every halting-place to guard against freezing! When there I was obliged by occupation to mingle with some who were of the lowest order in society. Now I had come to be received into the Conference, to be ordained and sent forth to preach the Gospel of the ever blessed God, and to labor in fellowship with a people I had once despised. I knew that my deliverance from the vortex of sin was great, but never had I contrasted the past with the present as now.

The aspect and doings of the Conference were all new to me, having seen nothing like it before. The venerable Bishop Hedding, of portly figure and face beaming with goodness, presided. Rev. Oliver Beale, a pioneer of Methodism in New England, was invited to a seat in the altar with him, the latter being very feeble, having a bad cough. He died soon after. By some oversight, the life and labors of that noble man have not had the place in the history of Methodism that they deserve. The manner in which the business of the Conference was transacted was indeed a novelty to me. In the examination of character, when the name was called by the Bishop, he would inquire, "Is there anything against Bro. A.?" The presiding elder answers, "Nothing against Bro. A." "Bro. A. will retire," says the Bishop. Bro. A. having retired, the Bishop says, "Let us hear from the presiding elder." The presiding elder rises and says, "Bro. A. has labored faithfully the past year, is a good pastor, not so great a preacher as some, has had a hard field, met with opposition, has managed judiciously, not many converted, but on the whole has done a good work, and I wish we had more like him. I will say, too, that he has a good wife, not a hindrance but a great help to him, and I move that his character pass." This being seconded, the vote was taken and his character passed. If there was anything against a preacher, proper steps were taken to investigate or bring him to trial. It was the custom then for each man to retire when his name was called, with the exception of the presiding elder said concerning the preachers was communicated to them in some way. At this time, too, Conference sat with closed doors while character was under examination; that is, none were allowed in the room but members of that or some other annual Conference. The practice of closed doors is now given up, and preachers are no longer required to retire when their names are called, excepting those who are received on trial. A change in these two particulars is not to be regretted.

Although properly recommended, yet I feared rejection by the Conference. From my boyhood I had ever been a friend of the colored race, and early fell in with the colonization scheme as the best thing to help the negro. In 1830 the agents of the Colonization Society at the North professed to be enemies of slavery, and that this society had its destruction in view; while from good authority it was shown that agents

at the South urged its claims by the consideration that its operations would strengthen slavery by removing a troublesome and dangerous class, namely, the free blacks. An attempt to ride two horses at once is always dangerous, especially so when going in opposite directions. In 1831, I began to hear, read and think upon the subject of abolition, and became convinced that it was not necessary to carry a colored man to Africa to prove that he was a man, but that his manhood should be recognized here in his own country where he was born. In a word, I became an abolitionist, and when the subject was agitated in the church, I was on the side of the abolitionists, and took Zion's Watchman and continued to take it till I concluded that its editor and some of its correspondents evinced as much enmity to the church as they did to slavery. I ceased to take the paper, but hated slavery none the less.

Rev. Charles Baker, the presiding elder, who had my case in charge at the Conference, was a kind-hearted man of genial spirit and a friend of young ministers. He was certainly such to me. There were but few in the Conference at this time calling themselves abolitionists, and the Bishops had advised all to "wholly refrain" from agitating the subject. Mr. Baker advised me to do so, stating that it was difficult to station those who were known to be abolitionists, and if my views upon that subject should be known, it might be a bar to my entering the Conference. But if in presenting my case he could say that I had agreed not to agitate the subject, I would doubtless be cheerfully received. I declined to pledge myself to silence, stating to him that I conceived that I had no right as a Christian minister to do it, especially as the church to which I belonged declares slavery to be a great evil and professes in her Discipline a desire for its extirpation.

It was this conversation which caused me to fear rejection. But my fears were soon dispelled, as a preacher whose case was analogous to mine was presented by a presiding elder, and the preacher of course left the room. The Bishop said to the presiding elder, "Represent the case of Bro. —." The presiding elder stated that he was a "fine young man, a good preacher," etc. At this point a brother who was opposed to abolitionism, arose and said he would like to inquire of the presiding elder concerning the young brother's views of following the "godly admonitions" of his superior ministers. The abolitionists knew very well why this question was put, and Rev. Asbury Caldwell, one of the most brilliant young men of the Conference, arose and said he hoped the brother would not press that question, but if he did he should claim the privilege of making a speech. After some whispering among a few, the one who proposed the question said he would not press it. The vote was taken, and the young man was admitted. The influence of the able speech that Mr. Caldwell would have made was evidently feared by the opponents of the abolition cause. My case came next. I retired, and in a few minutes was called in, my ordination and reception on trial having been voted by the Conference. The next Sabbath, August 7, 1836, I was ordained deacon by Bishop Hedding.

It was at this Conference that the unstable but talented Stephen Lovell, who drifted from us to another denomination, returned. Rev. G. F. Cox had his case in hand, a flaming speech was made, tears flowed, and he was voted back with a demonstration. His subsequent history, however, showed, I think, that it might have been better for the Methodist Episcopal Church had he never returned.

One thing was especially noticeable at this Conference, namely, the large number of tall men six feet high, and many more nearly so, among whom were Webber, Robinson, Hillman, Randall, Fuller, Farrington, Browning, Bailey, Cox and Trafton; but how few of those noble and heroic men composing the Maine Conference forty-seven years ago have survived the conflict to the present time! Truly, the watchmen have fallen, but then, the work goes on.

[To be continued.]

### INFANTS AND IDIOTS.

MR. EDITOR: When I tell you that I am a Methodist minister's wife, it will convince you, of course, that I do not belong to either of the above-mentioned classes.

The ideal minister's wife, like the poet, is born, not made, but I am not one of those happy individuals, and, consequently, my constant efforts are put forth to make myself over into the best possible ministerial helpmeet.

That I have succeeded, in a measure, you will allow when I tell you that I can read Watson's Institutes and Hookin's Evidence by the hour with evident relish; that I have translated a part of Milley's Atonement into English; that I take a commendable interest in the discussion of the time-limit, the question of caste in the M. E. Church, and am not indifferent in the matter of General Conference delegates and prospective bishops.

I must confess, however, that, as yet, I have failed to take a proper interest in the new-styled heresy, whose special concern is the future fate of infants, idiots, and some heathen.

It was at the Vineyard, that ministerial paradise, that this subject first unpleasantly near me. I had heard of it, of course. I had listened to Joseph Cook's wonderful theory of probation in death, or in the five minutes following death, but I hadn't taken it home to myself, so to speak. I had not lain awake nights thinking it over. But, at the Vineyard, where I had supposed the nearest approach to a cross was a croquet mallet, we met a lean, lonesome Methodist minister, who looked as though he had something on his mind.

At last it came out, he was worrying about what was to become of infants, idiots, and some heathen.

He stated the subject squarely: "Now, every soul must have a probation. What is to become of an infant a year old, who dies without a probation?" My eyes lighted up; he began to get on to familiar ground; for I had brought two infants through those first twelve months, and I knew they were very much like other people, so I ventured, timidly, to remark that, if a probation was really necessary, was it not possible that, according to their light, they fulfilled the conditions of such a probation? I said I was convinced that babies cried and straightened their bodies when they certainly knew better. He gave me a look of mingled pity and scorn, and sternly asked, "Well, what are you going to do with idiots?" I felt tempted to tell him, "I would run away from one of them," and then proceeded to carry my threat into execution, but I thought better of it, and answered meekly, "If a wayfarer man, though a fool, need not err, you and I need not worry about them."

He looked disgusted, and not at all comforted, by my kindly efforts, so whenever after I saw the I-and-I man coming, I suddenly remembered a duty in the remotest part of the cottage which engrossed me entirely until he was gone.

Now, Mr. Editor, do you think it is the duty of a minister's wife, who is also the mother of the aforesaid two infants, to add to those infants, as objects of tender solicitude, the aforesaid idiots and unbaptized heathen?

### A MINISTER'S WIFE.

BY MRS. M. F. CHICK.

A noble ship with precious freight  
Speeds proudly on her way,  
Where winter winds blow cold and chill,  
In our rough New England bay.

She seeks to leave our northern shore,  
With white with its winter's snow,  
To anchor in a southern bay,  
Where softer breezes blow.

But she must pass both rock and bar  
With white with the breakers' spray,  
And many a prayer goes up to heaven  
For safety on her way.

But death had marked her for his own,  
His angel walks the deep;  
And many a hapless soul that night  
Went calmly to his sleep.

In the still watches of the night  
Did not instinctive fear  
Whisper to them of coming ill,  
Of wreck and danger near?

Did only happy fancy weave  
Bright pictures in the brain—  
Of friends, of happiness and home  
They never should see again?

The waking from that happy dream—  
The horror—who can tell?  
As that brave ship went down by night  
Beneath the ocean's swell.

The waste of ruin, wreck and woe,  
The life of wild despair,  
As angry waves swept o'er the deck,  
And only death was there.

In mercy let us draw the veil,  
And shut away the sight,  
For fancy fails to paint the scene,  
The horror of that night.

The light has gone from many a home,  
The sound of grief is heard,  
A pall of sadness shrouds the land,  
And every heart is stirred,—

For those who loved to their deep sleep  
Where cruel billows roar,  
Until the deep gives up its dead,  
And the sea shall be no more.

### Our Girls.

A STUDY IN CONTRASTS.

BY ELEANOR KIRK.

#### CHAPTER I.

John Johnson, the colored gardener in the employ of Hamilton Ives, esq., was engaged in gathering up the dead leaves which had accumulated on the lawn during the night. John was an old man, and had once been a Methodist minister, but trouble overtook the church and John began to have doubts in reference to his calling. So he abandoned the ministry, and went to work as a gardener and general out-door factotum in the aristocratic Ives family. As John swept the leaves in small heaps here and there, he sang in a feeble and trembling voice his favorite hymn,—

"God moves in a mysterious way,  
His wonders to perform."

Harold Ives, on his way to his father's counting-room, cracked a joke at the old man, but it fell wide of its mark as usual.

"Did you chant your services, John, when you were pastor of the Wesleyan African Dutch Reform?" he asked, his black eyes dancing with fun as he waited for an answer.

"I used to make considerable noise," Master Harold, if that's what you mean," the old man replied.

"You might get a position now, John, as leader of some choir," his companion went on, unwilling to give up without making his point. "Why don't you try it?"

"When you hear of one, Master Harold, jes' let me know."

"Plants His footsteps in the ree,  
And rides upon the storm."

John had taken up the strain just where he left it, and young Ives walked away with a puzzled expression on his good-natured face. A few moments later, a young girl with black eyes very like the young gentleman who had just left the grounds, came hurriedly down the lawn.

"How long are you going to be here, John?" she asked in a quick, imperious way.

"I dunno, Miss Maud," the gardener answered. "It's time thrown away staying here, anyhow, I suppose," he added, "for the trees are dropping steady all the time."

"Well, will you be here a half an hour longer?"

"Yes, Miss Maud."

"Very well then. My music teacher is coming at eleven, and I want you to meet him, and tell him that I cannot take my lesson to-day, on account of being suddenly called away."

"I hope there ain't anybody sick or anything?" John inquired with a searching look at his companion's face.

"Don't be stupid, John," was the sharp, quick response. "I haven't got my lesson, and I don't want to take another. But if Senator Gillindeau rings the bell, mamma will make me. Now I hope you understand?"

"Yes, Miss Maud."

"And you will see that he does not get any farther than the gate?"

"I can't do that, Miss Maud."

"Why can't you do it?" The earnest look on the girl's face changed to a very cross one, and her brilliant eyes flashed fire.

"Because, Miss Maud, neither your father nor your mother would like me to do what you ask," the colored man replied after a slight pause, "and besides that, I have got to look out for my own soul, and I would not dare to tell such a falsehood."

"You are just as hateful and dislikable as you possibly can be," this girl with the rosebud mouth and sparkling eyes replied. "I don't doubt but you tell falsehoods enough for yourself."

"So much the worse for me if I do," was the sorrowful answer, "but I am your father's servant, and I am not going to tell lies for his children."

John stooped to pick up his rake, and when he turned again, his companion had gone.

"Lord save us!" he said to himself, "what will come to that girl, I wonder? Notin' good, sure enough, nothin' good. Them childen'll all lie as fast as a horse can trot. Deary me, deary me!"

The old man's song was interrupted for some time after this. A lie was an awful thing to John. The road to ruin ran straight through falsehood, and his anxiety for his employer's children was keen and strong. At last a smile broke over his black face.

"His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower."

Over and over again the old man sang this verse, and when he stopped, it was not only for lack of breath, but because he had no more need for the spiritual comfort the words contained.

A few moments later, Maud, dressed for the street, hurried down the path, and five minutes afterwards Senator Gillindeau appeared. John's first thought was one of consideration for the girl. He would dismiss this music teacher without letting Mrs. Ives know, but the sensitive, uncompromising conscience said no immediately to such a course, and so the Senator was permitted to ring the bell as usual. After a while, Mrs. Ives beckoned to John from the piazza. She was expecting the call. Had he seen Miss Maud? Yes, Miss Maud went down the street a little while before. Then a servant was dispatched all over the neighborhood, but without result, and finally the music teacher took his leave.

"She'll catch it when she gets back," John said to himself, "but it won't do a bit of good. Mrs. Ives can scold till she's as red as the bush 'un, but they'll all beat round the sassa-jun's the same."

The old man was perfectly correct. At that moment the lady of the house was fuming, and scolding, and making everybody uncomfortable.

"If you had had a mind to, Griselda, you could have found Maud."

Mrs. Ives stopped in her excited promenade through her spacious apartments, and addressed a young girl who was putting the last stitches into a garment which she had been mending.

She looked about seventeen, and was rather tall of her age. Her face was not remarkable for its beauty, but was interesting on account of its strength and varying expression. Her eyes were gray, her complexion exceedingly fair, her mouth firm, though sensitive, and her hair a light shade of brown.

"Now don't say that you would have gone if you had known I desired it," Mrs. Ives added before her companion had time to speak. "What do you suppose could have induced Maud to go off in this ridiculous fashion?" the lady went on, this time waiting for a reply.

"She probably did not want to take her music lesson."

This was certainly frank and to the point, but it did not please the questioner.

"It is the foolish girl's pride, that's what it is," Mrs. Ives resumed. "Her lesson wasn't perfect; but I will show her that she cannot cut up such capers with me. This is the first and last time. But I am sure you could have found her if you had any human interest in anybody's affairs but your own."

"You are mistaken, Aunt Margaret," was the simple reply, and then the girl rose, and folded the garment she was at work on—a beautiful point-lace founce—and then left the room to get her things on. The girl's name was Griselda Ives, esq.; but notwithstanding this fact, she and her mother—a widow—and a brother some years younger than herself, were poor, very poor indeed. Griselda did the mending and plain sewing for her uncle's family, and she was grateful for the employment. She made haste now, for it was almost noon, and there was luncheon to prepare for her mother who was an invalid. She was just leaving the room, when another member of the family, Miss Clara Ives, burst into the room.

"Mamma, can't Griselda help me with my composition?" she demanded rather than asked.

"Why, there is no reason why you can't stay, is there, Griselda?" Mrs. Ives inquired.

"It is impossible, Aunt Margaret," the girl replied. "Mamma is expecting me home, and I have to get her luncheon, you know."

"Oh, what a fuss you do make over your mother!" Mrs. Ives responded in her most contemptuous manner. "It is my opinion," she added, "that if your mother was obliged to get her own dinner, it would be better for her."

"I am sorry that I am not able to oblige you, Aunt Margaret," was the simple reply.

There was a girl who had not only learned to guard her tongue, but to so control her emotions as to show no sign of anger or irritation.

"If you will stay an hour longer, I will give you a dollar, Griselda," her aunt urged. The girl's face was crimson now. She could not control the circulation of her blood, but there was no other sign of annoyance visible.

"It is impossible," she answered, "but if to-morrow morning will do, I will come an hour earlier."

"Oh, that will be lovely," said Clara with sudden enthusiasm, going to her cousin and giving her a hearty kiss.

"You are dreadfully poky sometimes," she said, "and I almost get to hate you, but somehow or other you always turn out nice."

"Like cake or gingerbread that one is doubtful about," Griselda replied, laughingly returning her cousin's kiss.

This knotty problem solved, Griselda hurried away. As she stepped off the piazza, Maud was coming up the walk, and a meeting was inevitable, though Griselda would have avoided it if possible. These quarrels, and complications, and falsehoods were so tiresome, and the girl wondered with a profound conviction of her own weakness, what she could do to help these cousins of hers.

"Has Senator Gillindeau been here?" Maud inquired.

"Yes."

"I hope he isn't here now?"

"No, he waited only a few moments."

"I suppose mamma is furious?"

Griselda nodded her head.

"Well, I guess she will learn after a while that I am not a baby any longer," said Maud. "I intend to give up my music, and all the rest of my studies after this fall. But just wait a moment, Griselda," as her companion turned to go. "I've got something to tell you. You know Charlie?"

"Please don't," Griselda interrupted; "please, Maud, don't tell me any of your secrets."

"You shall hear," Maud persisted. "Charlie and I are corresponding, and there don't any one know a thing about it. You have no idea how inspiring it is. Charlie says that a girl going on eighteen is altogether too old to be dictated to as mamma dictates to me. He says his sisters wouldn't stand it a minute."

"Maud, you have told me these things against my will," Griselda responded, "and you must take the consequences. Now I am in a hurry, and I hope you will excuse me."

"Oh, you horrid old thing!" Maud exclaimed; "you ought to marry a minister, and write his sermons for him. You could unbotle all your vials of wrath then."

"Good-by, Maud," said Griselda sadly, and without another word turned and went her way. John Johnson was returning with an empty barrow to his last pile of dead leaves as the tired girl neared the gate.

"John," she said, "you are really very sure about it?"

"Every day I live I grow surer and surer, Missy."

"But John, it does seem as if there was too much for even God to do," the girl went on, her lips quivering as she spoke.

"With a strong hand, and a stretched-out arm; for His mercy endureth forever," said John reverently.

"But John, things are so mixed, and those that have a heart to straighten them out are so helpless."

"Oh, the depth of the riches both of the wisdom and knowledge of God!" quoted John again.

"But John dear, when one feels responsible for things—what is one going to do then?"

"If more folks felt that way, there'd be less sin and suffering in the world," said John, "so don't shirk it, Missy. Hold on to it, and do your best, for you may be sure that your Heavenly Father knew what He was about when He sent it to you."

### The Little Folks.

#### WHAT AILED OLIVER.

"Get up, little boy! You are lying in bed too long; breakfast will soon be ready. The canary-bird has taken its bath, and is now singing a sweet song. Get up, get up, or I shall throw this pillow at you!"

That was what sister Charlotte said to Oliver Reed, one frosty morning. He was a good little fellow; but he had one fault, he was too fond of lying in bed in the morning.

"Don't throw the pillow at me!" cried Oliver; "I'll promise to get up in five minutes."

"If you would be 'healthy, wealthy and wise,' you must rise early, little boy," said Charlotte.

When Oliver came down to the breakfast-table, his father said, "How is this, Oliver? You are late again."

Oliver hung his head, and Charlotte said, "I woke him in good time, father; but he went off to sleep again the minute I left the room, though he promised to be up in five minutes."

"I went to sleep and forgot all about it," said Oliver.

"Come here, my boy, and let me feel your pulse," said his father. "I should not wonder if Oliver were suffering from a disease which is very common at this time."

Oliver gave his hand to his father, who, after feeling his pulse, said: "Yes, it is as I thought. Poor Oliver has Slack's disease. Take him up to bed again. Keep his breakfast warm by the fire; and when he feels strong enough, he can eat it. He may stay at home from school to-day."

The little boy wondered what Slack's disease could be; but he went upstairs with his sister, and was put to bed. He could not sleep, however. He heard children playing out of doors; he heard

"Ponto" barking, and Tommy, the canary-bird, singing a sweet song. Then Oliver called to his sister, and said: "Charlotte, what is Slack's disease? Is it dangerous?"

"I rather think," said Charlotte, "you dear little simpleton, don't you know what father meant? He meant you were troubled with idleness—a sad complaint."

Oliver saw that a trick had been played on him. He jumped out of bed, dressed, and ate his breakfast, and ran off to school, where he arrived just in time.

Since that day Oliver has been the first up in the house. He is no longer troubled with Slack's disease, and remembers that "an idle soul shall suffer hunger" (Prov. 19:15). — *Children's Friend.*

### ORIGINAL POEM.

(Read at the recent twenty-fifth marriage anniversary of Rev. Albert Gould and wife.)

BY REV. PORTER M. VINTON.

The living present is a point of time,  
Whereon I stand and backward turn mine eyes  
Across the vale of years to that fair clime  
That gleams far off 'neath childhood's sunny skies.

In bold relief I see a farmer's cot,  
Girt round with noble hills on every hand;  
To him we greet, it is a sacred spot,  
Unmatched elsewhere in all the mighty land.

Though strangers come, the heart still claims  
Its home,  
The hills are there and there the meadows  
lie,  
The winding brook 'long which the lad did  
roam,  
Still as of yore flows musically by.

Oh, childhood's home! how oft amid the  
strife  
Of rushing years we turn our hearts to  
thee,  
And it do seem as if the stream of life  
Sometimes turns backward toward that  
early sea.

I see a ruddy youth strong-limbed and gay  
Bound o'er the fields with unrestrained  
joy;  
I hear his laughter through the live-long  
day—  
Behold how grave is now that farmer boy.

In the bright fire-light of the wintry eve  
I see him gaze abstracted on the flame;  
O farmer boy, what dost thy fancy weave—  
Some glorious garland for the brow of  
fame?

Ah, now I catch the meaning of those eyes:  
They flash desire for knowledge wide and  
deep,  
Into the mysteries of the earth and skies  
They have a brave, unlanguage wish to  
peep.

As the fixed pole the trembling needle stays,  
So knowledge lures the souls that knowledge  
love,  
And swift along her bright and winding ways  
She leads them on to higher things above.

A school-house stood upon a breezy hill—  
I hear the clatter of the windows' rattle,  
As the free winds swept by with furious will,  
Making the neighboring oak trees writhe  
and fret.



(Continued from page 2.)

Laugh, Stammer and Sigh," while Prof. Williams continues his excellent "Chemistry of Cookery." J. W. Sutphen gives some plain directions regarding "Last Wills and Testaments," and A. F. Ashley discusses the "Working Capacity of Unshod Horses." Other papers of interest treat of "Underground Wires," "Causes of Earthquakes," "House-Building in the East," and "The Defenses of the Lower Animals."

On the cover of *Babyland* is painted the portrait of one of the "best children in Babyland." It is a very pretty picture of a little girl all white and pink in face and clothes. With her is a cat with a blue ribbon around her neck, and violets partly surround and complete the picture. Inside are found the most charmingly simple stories and enlivening pictures imaginable. A splendid magazine it is for very little folks, and worth double the price of it to weary, working mothers. May it find its way into more such homes!

The mid-winter number of *St. Nicholas* is a very inviting table of contents. The frontispiece—"A Mid-winter Night Scene"—is so droll that we cannot help pitying the artist if he took it on the spot. The opening story is the second of the "Spinning Wheel Stories," and is spun into an attractive yarn. "Drifting," a poem, is beautifully illustrated. The fourteenth paper of "Art and Artists" treats of painting and artists in Germany. "Flowers of Winter" is a very sweet valentine. "Paeonies" is the story of Apollo driving the sun around the earth. Beautiful and spirited illustrations accompany the poem. "Griselda's New-Year's Reception" was not quite a failure. "Winter Fun" is very interesting, and chapters third and fourth are given. "Pigmy Trees and Miniature Landscapes," and "The Brownies on Lakes," are most charming in word and illustration. "The Land of Fire" loses none of its attractions as it advances toward the exciting parts. "The Boy's" is begun in this number and promises to be both instructive and beneficial to the rising generation. The second month of the *St. Nicholas Almanac* is quite a study in itself. "Jack-in-the-Pulpit," a poem, is a congregation a valentine greeting, and then proceeds to the usual business of the month. The "Letter Box" has many nice little letters. The Agassiz Association, having concluded its classes in botany and entomology, has opened a class in practical physiology—a most excellent thing to do, for what is more important than that we and our children should understand the wonderful mechanism of our bodies, and learn to take care of them? "Fertile," a most excellent magazine is *St. Nicholas*. Its great aim is to benefit as well as amuse our boys and girls.

St. Valentine's day is admirably brought to mind in the February number of *Wide Awake*, both in the frontispiece, which displays a lively scene at the post-office that wonderful day, and also in the "Letter Box." "What a capital idea it would be to send the subscription price of *Wide Awake* to one's young friends as a valentine!" The opening story, "The Church Mouse," is by Sarah Orne Jewett, thus giving the number a good start, and making its success. "A Glance at the Bear Family," is sure to find many readers. "At Freiburg Gate," is one of Celia Thaxter's very nice poems. "A Brave Girl" continues to elicit the warm praises of the young, and has many a few admirers among the older ones. "Bonnie Nait" is a little French poem which our young French students will take pleasure in translating. Rose H. Lathrop has a fine story which she calls "Little Luckie." We always skip such printing as "Donkey Lion's Skin," and advise all our young friends to too, because it is very trying to the eyes and is neither beautiful nor edifying. "Scouting Among the Sunflowers" will be read with interest, because it tells of the play-days of the little Indian boys and girls. "A Dog's Life" is told by himself in the pleasantest of rhymes and jingles. "Tangles" will need combing out with great care, or they will refuse to be made straight and plain. In the Supplement are "Tales of the Pathfinders," "In Case of Accident," "Ways to Do Things," all very entertaining and instructive reading. Henry M. Stanley figures in "Little Biographies," and all will be interested to learn something of the history of this great explorer. "Anna Maria's House-keeping" is a most excellent methodical story for the month, and the Post-office has the usual amount of very readable letters. Surely, *Wide Awake* is one of our very best magazines. The type is good, the best writers are employed, the illustrations are true to nature, and it is first-class in every particular.

Our Little Ones in their comfortable nursery in the short cold month of February can never find time to be lonely and sad, with plenty of ladies and gentlemen to tell them stories and articles to make them pictures. Here they are shown a picture of "Grandmother's Clock," and then a poem about it is read. Another time a dog undertakes to teach the cat, and they are shown after that "How a Bird Uses Its Bill." "A True Story" is told about "Candy Pulling," and nice Valentines are brought in. A visit is made "To the Indians," and "A Queer Horse" is talked about. The horse is a little live brown snake, and the story is a true one. But we have not mentioned all the nice things to be found in the February number; there is no need of that. Of one thing we are convinced, that if search is made the wide world over, no better magazine of its kind can be found than our Little Ones.

## MAINE'S PLEA TO THE ISSUE.

By REV. W. W. BALDWIN.

*Die Levia's Monthly* for January opens with a phenomenal paper by its editor against the current phase of prohibitory legislation in the temperance reform. Its leading sentence declares: "Prohibitory laws are indispensable to the triumph of the temperance cause." But further on he defines what the law can do—prohibit the sale to a child, to a man who is drunk, to a sot, or to a person who is dangerous when under the influence of drink, or to a person who is insane, or non-compos mentis. The second thing that law can properly do is to prohibit the sale of adulterated liquors. These two offenses are called crimes. The legitimate conclusion following from these two permissible prohibitions would entirely destroy the liquor traffic. The verbose Doctor admits this.

Beyond this is a profound juggling of words only relieved by flashes of self-conceit. The writer begs pardon for saying that he "has made a profounder impression upon the cause of temper-

ance than has been made by any other single individual upon the planet." And this, too, because he originated the Woman's Crusade, which gave rise to the Woman's National Christian Temperance Union. This is the advocate of "prohibition with its present aims and methods," which he pronounces "the deadliest enemy to our divine cause." This is simply unintelligent twaddle. How can he have the eminence claimed when he has originated the cause of the deadliest enemy of what he advocates, is intelligible only to those who can defy logic, deny facts, and end their reasoning by conclusions furnished by the imagination.

His use of the facts concerning prohibition in Maine is in accord with the spirit of the essay. The facts he cites are correct, while the conclusions are false. He says: "In Portland I walked up and down the wharves late at night, but saw no signs of drink. I visited the principal towns of the State, kept my eyes open, but saw no saloons." From this he concluded that "the private drinking methods of that State were more mischievous than open saloons." Who but a genius could have drawn that conclusion? The next fact concerning Maine was his discovery that "in a year, 17,808 persons had been arrested in the State for street drunkenness." This fact is pronounced "simply appalling!" This fact is used to strengthen the conclusion drawn from his failure to find a saloon. The two facts together proved that prohibition was a failure because proceeding from a lack of discrimination between a vice and a crime.

The facts in regard to Maine are notorious. Any one can believe them without the trouble of a midnight tour through our cities. They have been challenged often, and as often made distinctly to appear.

1. By force of law the saloons, the grogery, the open bar and the public sale of liquors have been driven from the business vocations of the people. After a residence in six principal villages in the State, I can declare that not a drop of liquor could be bought in either place for love or money. The same is true of five-sixths of the communities of the State. The prohibitory law is the final cause of this state of things.

2. It is evident to us here that it takes moral sentiment to enact, maintain and enforce such a law. A law may become a dead letter against those for whose restraint it was made; and so moral sentiment may fall to protect those for whose benefit it is exercised. But a law voicing the moral sentiments of the people and then backed by that sentiment interested in its enforcement, will operate toward securing the results desired by the moral convictions of the people.

3. Law does not rise to a perfect and steady enforcement at once, or even speedily. Large sections of the community may relapse from its enforcement for a time. The changing administrations of our cities in Maine have shown that there may be "off years" in law as well as in politics. No one denies this. Dr. Lewis' excepted class no doubt can now find places in Maine, under the Maine law, where high-toned Christian drinkers, moral gentlemen, high-bred blue-blooded drinkers, airy dandy drinkers, as well as children, drunks, sots, ugly, insane and non compos mentis drinkers, could get plenty to take.

4. The arrests for street drunkenness, amounting to 17,808 in one year, are from those who still drink in communities where it is possible to drink. These arrests show with what care and thoroughness the State is policed against the outcropping results of liquor-selling. An intoxicated man in Maine is arrested. In other States he is permitted to mander at will. The cities furnish the most of these arrests, for several reasons: 1. The vicious classes congregate there. 2. The law is oftenest defied there. 3. The facilities for secret traffic are greatest there. 4. The police patrol the most carefully there. 5. The police there, while perhaps in league with the secret violator of the law, is also in league with the moral sentiment of the community, that there must be no public drunkenness allowed.

5. These arrests are an element in enforcing the law. Many of them inform against the unlawful seller. Their presence in the police or municipal courts shows that a danger to the public welfare still hides in secret places among the people. They bring disgrace upon habits of drinking, for any one who imbibes too much may find himself next morning in the dock of the bear-eyed. 6. Occasional infractions of the law do not prove that the law is either unnecessary or unjust. Courts always have enough to do. Their calendars are long and lengthening. But if any one should memorialize the legislature because of this to repeal the revised statutes, hieation would be highly entertaining because of its novelty.

7. Finally, look at Maine! She stands willingly to challenge the gaze of the world. She has given her name to a law. That most potent influence in politics, associated drink, whether it be a manufacturers' or dealers' association, has not been able to repeal the law, or to amend it adversely. She has no wholesale or jobbing trade in the article. It is outlawed from the schedules of property. It cannot be carried on by her common carriers. It is driven from the hotels. It cannot be bought in stores. And, what is a favorable indication even in this extremely radical case, is that the tendency is toward a stricter enforcement, higher penalties for infraction, and constitutional permanence of the law itself.

It is true that genius takes its rise out of the mountains of rectitude; that all beauty and power which men covet are somehow born out of that Alpine district.—Emerson.

## A FATHER'S TRIBUTE.

Carrie Luella, eldest daughter of Rev. and Mrs. J. E. Hawkins, of Stafford Springs, Ct., died at the ladies' dormitory of Wesleyan University, Middletown, Dec. 20, 1883, aged 17 years, 8 months and 1 day. She was a member of the sophomore class of the University, class of '86. Fond of books and study, and with an intellect of the first order, she made such early progress as to graduate from the high school and enter the University at a little past sixteen. With good health and physique, she had much power of application and patient perseverance. These qualities made her successful as a student. Her room-mate, a lady of culture, writes: "She was so fully developed that I often had to stop and think before I could realize that she was so young." One of the professors writes: "I had seen enough of her to prize her as a noble Christian girl, of quiet energy in her work and deep scholarship in the department where I saw her." Another writes: "Your daughter has left with all who knew her the memory of a pure, noble, kindly Christian womanhood. In all her course there was nothing to explain and nothing to excuse. Her ability quite justified her ambition."

She was living and doing her work in a manner to gratify her friends, and with credit to herself and her teachers. She joined the church while her father was pastor of the Central M. E. Church in Taunton. But it was during her college life, which she enjoyed very much, that her development in Christian experience and character was most marked. Her associations at the University were a great help to her spiritually as well as intellectually.

Early in her college course she wrote of the decided Christian influence of the faculty, and of the "sweet-spirited Christian girl" who was ever after a special favorite. She very much enjoyed the young ladies of the University. It seemed to be mutual.

One writes: "Carrie was a true friend to me. I had learned to love her much. She was so kind and thoughtful of others." Another writes: "Although not in the same class, I had been thrown a good deal with Carrie and had grown to love her very much. She was always so gentle, so obliging, so cheerful. We always knew just where to find her." Her room-mate says: "I noticed when we returned to college in September that she had been developing in her religious life during the summer. She was more anxious to talk upon the subject than ever before."

When she returned to college after the summer vacation, she was the picture of health, full of life and joy and hope. She came home unexpectedly the day before Thanksgiving apparently well. She brought great joy to the family. The day after Thanksgiving she went on a pleasant ramble with her father and two younger sisters to gather nuts. They will never forget that day. The third day of December she returned to the University in a very cheerful and hopeful frame of mind, intending to come home again to spend Christmas. In a few days she was taken sick with diphtheria, and in eleven days passed away. She had the attention of her mother during the most of the time, who, with the faithful, kind-hearted matron, did all that love could do till she died. She passed quietly to her heavenly home with apparently little suffering.

Her mind was clear to the last. Just as she was closing her eyes to earth she said to those who were with her, "I see you dimly," and then added: "It is very bright. I see many things." Earth was receding—heaven was opening to her eyes.

A touching and impressive funeral service was held at the dormitory, conducted by Prof. Westgate, assisted by President Beach and Profs. Rice and Harrington.

Our hearts are almost broken, but we sorrow not even as others which have no hope. Thoughts of our sainted loved one will ever be an incentive to study and an inspiration to a higher and better life. The writer subscribes himself as the loving daughter was accustomed to address him in her letters, and as he subscribed his letters to her.

PATRIK.

## Marriages.

LUCE—TOWNSEND—In Canada, N. H., Nov. 29, by Rev. Wm. H. Stuart, Wm. H. Luce, of Bedford, N. H., and Miss Luella L. Townsend, of C.

BURNS—ATHEARN—In Augusta, Me., Nov. 16, by Rev. E. W. Bradley, George M. Burns, of Augusta, Me., and Miss Athearn, of C.

BEATTY—BAGGS—Dec. 15, by the same, William T. Beatty, of C., and Miss Baggs, of Waterville, Me.

SHAW—HAYWOOD—Jan. 7, by the same, John B. Shaw, of A., and Sarah M. Haywood, of Waterville, Me.

CHASE—TAYLOR—In Pepperell, Jan. 25, by Rev. C. Stoper, Willie J. Chase and Edith M. Taylor, both of C.

QUINCY—STEVENS—In Woburn, Sept. 27, by Rev. N. B. Fisk, Thomas Quincy and Annie J. Stevens, both of Woburn.

LAYTON—MOORE—Sept. 26, by the same, Faren Layton and Rosina Moore, both of W.

WYMAN—MCKAY—Oct. 16, by the same, Joseph W. Wyman and Annie E. McKay, both of W.

COOK—NEWCOMB—Nov. 15, by the same, Richard C. Cook and Phoebe L. Newcomb, both of W.

HIDDEEN—MARTIN—In Newburyport, by Rev. J. Peterson, Oct. 6, Edward S. Hadden and Clara L. Martin.

BROWN—CUSHMAN—Oct. 16, by the same, John G. Brown, of Salisbury, and Laura Cushman, of Dedham.

ROSS—SANBORN—Nov. 3, by the same, John V. Ross and Mary H. Sanborn, both of Newbury.

KINGSTON—HERSEY—Nov. 14, by the same, James Kingston and Josina E. Hersey, of Newbury.

CURRIER—KERR—Dec. 31, by the same, Geo. E. Currier and Nina Kerr.

MIDDLETON—HICKY—Dec. 31, by the same, James H. Middleton and Irene E. Hicky.

WHITNEY—STRICKLAND—In Warren, Jan. 10, by Rev. H. F. Howe and Mrs. Albert Whitney, of Brooklyn, N. Y., and Minnie E. Strickland, daughter of E. F. Strickland, of Warren.

MERRILL—LITTLEFIELD—In Penobscot, Me., on Christmas evening, by Rev. S. M. Dutton, Frank P. Merrill, of Blue Hill, and Lena C. Littlefield, of P.

MARTIN—GUTHRIE—In Mendon, Jan. 1, by Rev. John Holmes, at the residence, Buel S. Martin and Gus Guthrie, both of Mendon.

STROUT—MCINNIS—In Maynard, Dec. 4, by Rev. I. B. Bieker, Wm. O. Strout and Sarah M. McInnis, both of M.

MCKENNY—STANHOPE—In Richmond, Vt., Dec. 24, by Rev. Church Taber, Joseph McKenny and Annie L. Stanhope, both of Sutton, P. Q.

## Deaths.

PULCIFER—In Lake Village, N. H., Jan. 12, by Rev. E. Pulcifer, 69 years, 3 months and 8 days.

## Obituaries.

Sister MARGARET IRVING FIELD was born Dec. 16, 1821, and died Nov. 16, 1883, in Dexter, Me., within one month of her 63d birthday.

Sister FIELD was born in the Province of New Brunswick, and her childhood and early married life were spent there. Living on the borders, her lot fell in the midst of such rough experiences as are incident to pioneer life. Wild beasts swarmed the scarcely broken wilderness, and she could tell stirring stories of her night adventures with them in the defense of her sheep and stock in the absence of her husband. The care of a large family came early upon her, for she was the mother of fourteen children. A true, brave woman, she met all these things cheerfully, and never faltered till the end. She became a Christian in early life, and was identified with the church. Some twenty-five years since, the family removed to Calais, Me., and some thirteen years ago to Dexter, where they have ever since resided. By reason of her family cares, distance from church, and feeble health, Sister FIELD has never been active in the church, but by the testimony of her children she has always been a home Christian.

Consumption has slowly been doing its work for some years, and six months since she gave way to it. But all was well from the first. Calm, fearless and patient, she waited for the end without a murmur. In frequent visits, though finding her weak and suffering, we found her as trusting as a child. And the end came with a strange suddenness, after all. In the gray morning twilight, after a very comfortable night, her daughter, who had lain down by her side at her request and had fallen asleep, woke with a start to find her gone. Without a struggle or a sound she had passed out alone to the clime "where none shall say." A quiet, considerate woman, her record is largely with her family and her God; but that record is a loving one in the mourning group, and the loss is no common one to the many survivors.

W. W. MARSH.

East Salisbury, Mass., is the southernmost charge in the N. H. conference, having the Atlantic Ocean as its eastern bound and the Merrimack River as its southern. The history of the M. E. Church here dates back to 1798 and 1799, when Jesse Lee and Bishop Asbury passed through and preached here in the former year. And in 1799 Ralph Williston was preacher in charge, baptizing fourteen, and organizing the first Methodist class and church. He was followed by other distinguished names in New England Methodism, and the seed soon increased until in the year 1819, in connection with others, the society built what is known as the Union meeting-house, now used as a hall. A few years after this date the Congregational parish and society being without a pastor, the Methodists were invited to supply the desk and use their house, and have occupied it ever since 1834. There have gone out from the church here quite a number who have been honored in Methodism, and some of whom are still in the itinerant ranks of the church.

At present (Jan. 1884) the church numbers 115 members. Rev. Dr. W. Downs being the present pastor, who is closing three years of a pleasant pastorate. Since the first of April, 1883, the church has lost from its membership by death the following named persons:—

Died, in East Salisbury, Mass., April 9, 1883, HANNEY DEXAL, aged 76 years.

She united with the church, April 24, 1859. Thus for twenty-four years she was associated with the people of God, and passed away, leaving a good evidence that while for her to live was Christ, to die would be gain.

Died, at East Salisbury, Mass., Sept. 13, 1883, RHODA MESSER, aged 86 years.

Having united with the church in 1824 or '25, for nearly sixty years she had loved the cause of God, the means of grace, and the fellowship of His people. Though thus aged, she had for many years lived a widow alone, but cared for by friends.

Died, in East Salisbury, Mass., Sept. 17, 1883, WIDOW HANNAH EATON, aged 84 years, 11 months.

Sister Eaton joined the church in 1853. For the last year, and over, of her life she was confined to the house, cared for by her daughters who ministered unto her in her feebleness. Her end was peace.

Died, at East Salisbury, Mass., Oct. 26, 1883, SISTER ELIZABETH H. TRUE, wife of Moses True, aged 66 years, 7 months.

She with her husband united with the church here in 1835. For forty-eight years they walked together in loving and church fellowship, and then passed on before, leaving him to close on a few more days or years as the Master shall direct, but looking for a joyous meeting and by where pain or death can never come.

ABRAHAM FULLFORD, of East Salisbury, departed this life Dec. 29, 1883, aged 76 years and 1 month.

Sister Fullford united with the church in 1824, and has been connected with it ever since. Her husband died, Aug. 1. She was much broken by previous disease, having suffered from paralysis, but was enabled to be about until a few days before her death.

These all died in the faith, having for many years been consistent members of the church. Besides these, the church has lost by death, the funeral of May 9, 1883, WIDOW RUTH TRUE, aged 90 years, 6 months; June, 1883, DAVID GERRISH, aged 85 years; Aug. 1, 1883, JOHN O. FULLFORD, aged 77 years; Sept. 18, 1883, STEPHEN MERRILL, aged 77; Oct. 27, 1883, ARYLL BUSHWELL, aged 68 years. The average ages of these individuals will be found to be a fraction less than 79 years, and still there are many more who have passed their fourscore years, some of whom are joyously waiting the summons that shall call them hence away to their eternal home.

D. W. DOWNS.

BROTHER JOSEPH FITTS was born in Dorchester, N. H., in 1810, and died in Haverhill, Mass., Dec. 4, 1883.

His boyhood and youth were spent in Dorchester. At the age of twenty, he left his native place to engage in business in Haverhill, Mass. A short time after he removed to East Bradford (now Groveland). The rest of his life, with the exception of a brief period, was spent in Haverhill. While at East Bradford he was converted to God. When he returned to Haverhill, he took a decided stand for Christ and Methodism. This was at a time when Methodism was but little known and less respected in the place, and it took courage to be reckoned among the Methodists. At his home the first class-meetings were held in the year 1851. In 1852 the Methodist Episcopal Church was formed with seven members, with names including Brother Fitts and wife. At the first quarterly conference held Aug. 15, 1852, the late Eliza Adams being presiding elder, two stewards were appointed, of whom Brother Fitts was one. He was interested deeply in the welfare of the church, assisting by his influence and means. He is very much missed in Haverhill Methodism, as well as in the community where he was very much loved and respected.

His family and friends had not the consolation of his last words, for he was stricken very suddenly on the public streets and died away from home, but we all have the assurance

that it is well with him, for we believe the words of the Apostle as he speaks of those who sleep in Christ, that it is well with them, and that "God shall bring them with Him." Hence sudden death was sudden glory. His wife and two remaining children are consoled by the prospect of meeting him in the better land, and the church are stimulated to greater zeal in service, knowing that the time is short. "God carries on the work" while His earlies the workmen leave. Pillars fall in the church below to be set up in the church above. "Him that overcometh will I make a pillar in the temple of my God." M.

GEORGE DAVIS, of North Dana, Mass., died, Jan. 26, 1884, aged 65 years.

He was a worthy member and steward of the M. E. Church at North Dana. He was a kind neighbor and an exemplary Christian. His wife preceded him to the better home, Sept. 1882. Our members here are crossing over and thinning our ranks on this side of the river.

J. J. W.

SARAH HOBSON SWALLOW, wife of John Swallow, departed to the heavenly rest, after a long and useful life, Nov. 14, 1883, aged 80 years.

She was the daughter of a sterling Methodist, who was a member of Holmfirth Circuit in England over seventy years. She had walked with God sixty years in a life "unblemished and unrepentant in His sight." Her husband and children have a treasure of precious memories of this noble and true woman, and committed her body to the dust in Woonsocket, where she died, in sure and certain hope of a glorious resurrection.

A. J. CHURCH.

WM. J. PEARODY, only child of Wm. H. Peadoby, died in the home of his parents in Kennebunkport, Me., Dec. 24, 1883, aged 24 years.

From early childhood Brother Peadoby was an exemplary boy and a young man of much promise. About two years since he gave himself fully to Christ and united with the Methodist Church and was very prompt and faithful in all his duties. He was ever frail, and about the time of his conversion it became evident that pulmonary disease had fastened upon him. All help was vain, and he patiently and without a murmur gave up life and his work.

At his side, through weary days and nights of watching and waiting, his faithful young wife cheered him with words of promise and holy trust. Conscious to the last, his end was perfect peace. They were married New Year's day, 1883, and thus in less than one short year she has returned widowed and lone to the home of her childhood. May the mourning parents find rest in God, and the lonely one, as she goes on through this wilderness, "Lean on her Beloved."

S. F. WETHERBEE.

Mrs. LAURA CONE died in Milwaukee, Wis., Dec. 30, 1883, aged 75 years.

Sister Cone was a member of the M. E. Church in New Castle, Maine, more than thirty years ago, and remained in active sympathy with the church of her choice until translated to the church triumphant. The writer of this notice well remembers the faithful devotion and Christian zeal of this elect lady during the long illness of her husband, a brother of Rev. C. C. Cone, of the Maine Conference, who died in 1851. She endeavored herself to the hearts of many warm friends in Maine, and afterwards in Chelsea, Mass., ever manifesting a deep interest in the welfare of the church wherever her lot was cast, laboring for the conversion of her children and others.

She passed peacefully away, in the blissful hope of immortality, at the residence of her son, G. W. Cone, with whom she had found a happy home during the latter portion of her life. A large circle of friends remain to mourn their loss while rejoicing that she hath entered into the perfect rest that remaineth for the children of God.

S. H. BEALE.

REPLY TO WONDERFUL!

The cures that are being made in nearly all the diseases by a new Vitalizing Treatment, which is taken by inhalation and which acts directly on the weakened nerve centers and vital organs, restoring them to the normal activities which had been lost are simply wonderful. If you are in need of such a treatment, write to Dr. Starkey & Peden, 1109 Chestnut Street, Philadelphia, for such documents and reports of cases as will enable you to judge for yourself whether it will be of any use in your particular case.

FURNITURE.—Paine is doing, probably, the largest furniture business of any in New England, if not in America. Confined principally to manufacturing, finishing and selling their own products, and importations, they have but little competition. Their Warehouses are very attractive; lighted through the day by electric lights. They sell for net cash, one price, wholesale or retail, believing housekeeper's ready cash as good as a dealer's. Fully 25 per cent is saved by purchasing of them, and selecting from choice new styles and have everything warranted as represented. Entrances to warehouses, 141 Friend Street, and 48 Canal Street, opposite the Maine Depot, Boston.

WHAT WILL CONVINCE

HOOD'S SARSAPARILLA, if the remarkable cures that have been effected by its use fall to impress upon your mind this repeatedly proven fact? Thousands are cured, and all acknowledge it. It is a medicine that will convince all.

My friend, if you are sick or in that condition that you cannot call yourself either sick or well, go and get a bottle of Hood's SARSAPARILLA, and realize your own health, and put the machinery of your body into working order.

From the Registrar of Deeds for Middlesex County, Northern District.

LOVELL, MASS.

MESSES. C. I. HOOD & CO., Gentlemen: It affords me much pleasure to recommend HOOD'S SARSAPARILLA. My health has been such for some years past I have been obliged to take a tonic of some kind in the spring, and have never found anything that hit my wants as your Sarsaparilla. It tones up my system, purifies my blood, sharpens my appetite, and seems to make me over. Respectfully yours,

J. T. THOMPSON.

One of our prominent business men said to us the other day: "In the spring my wife got all run down and could not eat anything; passing under the window, and I got a bottle. After she had been taking it a week she had a rousing appetite, and it did her everything. She took three bottles, and it was the best three dollars I ever invested."

Hood's Sarsaparilla.

Sold by all druggists. Price \$1 a bottle, or six bottles for \$5. C. I. HOOD & CO., Apothecaries, Lowell, Mass.

Patents Hand-Book FREE

S. H. S. & A. P. LACEY, Patent Attys., Washington, D. C.

Orders solicited and promptly filled by J. S. Kelley, Agent, and Manufacturer, 26 Parker St., Charleston, Mass., W. F. Phillips, H. H. Hay, Portland, Me., Geo. C. Goodwin & Co., 36 and 38 Hanover St., Boston.

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**CASTORIA**  
For  
**Infants and Children**  
Without Morphine or Narcotics.  
What gives our Children rosy cheeks,  
What cures their fevers, makes them sleep?  
"It's Castoria."  
When Babies fret, and cry by turns,  
What cures their colic, kills their worms,  
What gives them healthy, happy faces?  
"It's Castoria."  
What quickly cures Constipation,  
Sour Stomach, Colic, Indigestion?  
"It's Castoria."  
Farewell then to Morphine Syrup,  
Castor Oil and Paregoric, and  
"It's Castoria."  
HALL'S CASTORIA.

**Centaur Liniment**—An absolute cure for Rheumatism, Sprains, Burns, Chills, &c., and an instantaneous Pain-reliever.

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[Continued from page 1.]

The treasurer's report exhibited an expenditure of \$303.44. It is the policy of the Society to keep out of debt. The librarian reported an addition of 275 volumes, making a total of 1,135; and of 844 pamphlets, making a total of 5,526. The corresponding secretary's report showed additions of resident members 27, and of corresponding members seven. The present number of the former is 264 and of the latter 59, besides two honorary members. The historiographer reported nine deaths during the year, and biographical sketches of all but the last two have been prepared and read before the Society. The report of the committee on essays and papers showed that excellent, sometimes admirable, papers have been read at nearly every meeting of the Society.

The annual quota of officers was duly elected: President, Hon. Wm. Claflin, LL. D., vice-presidents, Rev. S. Allen, D. D., of Maine, Horace W. Gilman, of New Hampshire, Hon. Paul Dillingham, of Vermont, Rev. L. R. Thayer, D. D., of Massachusetts, Rev. W. T. Hill, of Connecticut, honorary vice-presidents, Rev. J. M. Buckley, D. D., of New York, Rev. D. Wise, D. D., of New Jersey, Rev. Geo. A. Phobus, D. D., of Delaware, Rev. I. P. Cook, D. D., of Maryland, Bishop E. G. Andrews, D. D., of District of Columbia, Rev. A. J. Kynett, D. D., of Pennsylvania, Rev. C. H. Payne, of Ohio, Rev. J. Cummings, LL. D., of Illinois, Rev. J. L. Sooy, of Kentucky, Rev. O. P. Fitzgerald, of Tennessee, Rev. W. W. Bennett, D. D., of Virginia, Bishop H. W. Warren, D. D., of Georgia, Rev. L. Lee, D. D., of Michigan, Prof. W. C. Sawyer, of Wisconsin, Bishop C. D. Foss, D. D., of Minnesota, Bishop J. F. Hurst, LL. D., of Iowa, Bishop T. Bowman, D. D., of Missouri, Hon. F. W. Pitkin, of Colorado, Rev. C. Hartzell, D. D., of Louisiana, Rev. J. C. Vanston, of Texas, Rev. T. Webster, D. D., of Canada, Hon. G. J. Stevenson, of England; corresponding secretary, Rev. R. W. Allen, of Malden, Mass.; recording secretary, Rev. G. W. Whitaker, of Somerville, Mass.; treasurer and librarian, W. S. Allen, of East Boston, Mass.; historiographer, Rev. D. Dorchester, D. D., of Natick, Mass. A board of directors, comprising all the above officers and fifteen others, together with the following chairman of standing committees: Library committee, Rev. B. K. Pelrice, D. D., of Boston, Mass.; on papers and essays, Rev. D. Sherman, D. D., of Hopkinton, Mass.; finance committee, Hon. E. H. Dunn, of Boston, Mass.

The orator of the day, Rev. Dr. Dorchester, then delivered a very valuable and interesting address upon "The History of New England Methodism." Many very delightful reminiscences of the old time passed in review to assure us with great vividness of the remarkable progress our church has gained.

The thanks of the Society are always voted for every donation and paper read and presented the Society, and we urge upon our people everywhere to encourage the Society by joining it and contributing everything of relics, letters, manuscripts, periodicals, pamphlets and volumes which will serve to increase the knowledge and perpetuate the memory of our older New England Methodism.

GEO. WHITAKER, Rec. Sec.

## The Week.

### DAILY RECORD OF LEADING EVENTS.

Tuesday, February 5.

Four mills in Fall River, Mass., closed by the strike, and others will probably follow. Rapid rising of the Ohio river at Cincinnati and other points.

Massacre of a portion of the Sinkat garrison, while attempting to cut its way to Suakim. Attack on Suakim by the enemy.

Brilliant opening of Montreal's winter carnival, the festivities to continue through the week.

Death of Hans Larsen Martensen, the eminent Danish preacher and theologian, announced.

Ice and bad weather in the Atlantic reported by the "Britannic" of the White Star line, just arrived from Liverpool.

Congress.—A large number of bills and resolutions were introduced in the Senate yesterday, and the Mexican land grant title bill was discussed. Bill day was fully improved in the House, and a perfect avalanche of measures on a variety of subjects were introduced. The House appropriated \$100,000 for the relief of the destitute Blackfoot and Crow Indians in northern Montana.

Wednesday, February 6.

Continuation of the rise in the Ohio river, business in the lower part of Cincinnati practically suspended. Bridges in various sections of the State swept away and railroad travel impeded.

Passage by the New Jersey House of Representatives of a bill abolishing the contract labor system in prisons.

Beginning of the investigation of the "City of Columbus" wreck by the inspectors of steam vessels.

Three more mills closed in Fall River on account of the strike.

Defeat of Baker Pacha at Suakim, with a loss of two thousand men in killed and wounded. He retreated to Trinkital with the remainder of his forces, having lost all his camels and baggage in the fight.

Reassembling of the British Parliament yesterday.

Purchase of the Dundee whaler "Theis" by the United States government for the Greely relief expedition.

Congress.—The Senate yesterday passed the bill further suspending for five years section 5574 of the Revised Statutes relating to the guano islands. Several bills and resolutions were offered in the House and referred to appropriate committees, and in committee of the whole, the bill establishing a bureau of animal industry was discussed.

Thursday, February 7.

The rivers in Pennsylvania, Ohio, West Virginia and Indiana still rising. The situation at Pittsburgh, Pa., deplorable. Miles of property submerged. In Allegheny City at least 1,500 houses inundated, and business in Cincinnati completely suspended. Much suffering exists in consequence of the floods.

Funeral services of Wendell Phillips occurred in this city yesterday at Hollis Street Church. In the afternoon his body lay in state at Faneuil Hall, and was afterwards interred in the old Granary burying-ground.

Remembrance by the President of E. S. Tobey for postmaster of this city.

Massacre of Tewfik Bey and four hundred of his troops in attempting to cut their way out of Sinalak.

Baker Pacha's defeat at Suakim reported to have been chiefly owing to the cowardice of the Egyptians.

Termination of the strike of the cotton operatives in Lancashire, Eng.

Appropriate funeral services in Hamburg, Germany, over the remains of Lieut.-Commander De Long.

Congress.—The Senate further discussed the Mexican land grant title bill yesterday, but took no definite action. The House was principally occupied in discussing the bill providing for the establishment of a bureau of animal industry.

Friday, February 8.

The flood at Wheeling, W. Va., is the most extensive ever known in that region. Fully 10,000 people reported to be homeless. At Pittsburgh, Pa., the waters are receding.

Gen. Sherman placed on the retired list of the federal army.

Five firemen killed and eleven seriously injured by falling walls at the burning of a factory in Allentown, Pa.

Defeat of Henry S. Church, chamberlain of Troy, N. Y., the amount reaching over \$80,000.

Congress.—In the Senate yesterday, bills and reports of committees were presented and the Mexican land grant title bill was further considered. The House passed a resolution declaring vacant the positions of stenographers of committees, and providing that hereafter, on the request of a committee, the speaker shall employ a reporter at a compensation to be fixed by the committee on accounts.

Saturday, February 9.

Recurrence of the waters in the overflooded rivers of the West. Great suffering experienced at Wheeling among the homeless thousands.

Several houses demolished in Hazleton, Penn., by the sudden cracking of the earth's surface.

Dispersion of the rebels, with heavy losses, in the provinces of Nandindh and Sontay, Tonquin.

Strike of three thousand ship-builders at Belfast, Ireland.

Occurrence of a \$400,000 fire in Trinidad, Cuba.

Congress.—The new shipping bill agreed upon by the commerce committee was reported to the Senate yesterday. A discussion occurred relative to the disengagement of the two houses on the Greely relief bill, and the Mexican land grant title bill passed. The report of the committee on rules was discussed at great length and finally adopted. The naval appropriation bill was reported. A further disagreement on the Greely relief bill was announced. Both branches adjourned until Monday.

Monday, February 11.

The Ohio river rising again at Cincinnati, and assuming alarming proportions. Forth month, Ohio, is almost entirely under water. There is great suffering among the people.

Thirty business places and houses destroyed by fire in the village of Wolcott, N. H.

Dedication services at People's Church, this city, yesterday.

Baker Pacha superseded in his command at Suakim and ordered to report to Cairo. Admiral Hewitt appointed commander at Suakim by the Khedive.

[Continued from page 5.]

Services were conducted by the pastor who preached a very able sermon from Col. 2:8. The pastor of the Baptist Church, Rev. Mr. Wiggins, rendered very efficient assistance in the dedicatory services. The singing was greatly enjoyed and reflected much credit on the choir.

East Boothbay.—Since Conference improvements have been in order. In the spring much-needed repairs were put on the parsonage. Then came new carpets for church and entries.

Twenty-two bracket lamps with all the fixtures soon after found their place in the audience-room. The unsightly ledge west of the church has been removed, the grounds graded and side-walks laid. Last fall three hundred volumes were put into the Sunday-school library. In the spring the outside of the church is to be painted, and between \$100 and \$200 have been raised for that purpose.

The East Boothbay Temperance Society, which was organized a year ago last October, has been and is now, doing excellent work. The quarterly meeting, Jan. 13, afforded both pleasure and profit. At the close of the morning sermon by Rev. D. P. Thompson, nearly fifty received the sacrament of the Lord's Supper.

The Week of Prayer was observed with profit. Rev. J. L. Haskell has been pastor three times in this village since he joined the East Maine Conference.

C.

## VERMONT.

January 3 was a high day to St. Johnsbury Methodists. Their renovated and beautiful church was that day dedicated to God free of debt. Over \$10,500 had been expended in repairs, practically making a new church; and \$3,700 remained to be raised at the dedication. It was a hard pull, but they royally consecrated their money for the purpose, and rejoiced exceedingly when the work was done. The church is outwardly an ornament to the town, and the audience-room is one of the most commodious of the ten in town, if not the most desirable for all purposes of Christian worship. A suite of rooms, including vestry, ladies' parlor, dining-room, kitchen, water-closet, etc., with running water, make the church out of the ordinary. All that is needed to leave nothing to be desired is a new pipe organ. This is sure to be added soon. When this is done, our church property at St. Johnsbury, including the new parsonage recently built, will be as beautiful and convenient as anything in the Conference.

Bro. E. A. Titus, of Westfield, Mass., an old pastor, preached the dedicatory sermon from Ps. 65:4. It was an able presentation of the advantages of the church and godliness in this world as well as that which is to come. There was a pleasant reunion of old pastors

There were present Bros. H. P. Cushing, of East Burke, I. McAnn of Springfield, E. A. Titus of Westfield, Mass., H. A. Spencer, of Montpelier, A. L. Cooper of Springfield, D. E. Miller of Montpelier, and E. W. Culver, the present pastor. The ladies furnished an excellent collation in the vestry at 5 o'clock, after which the old pastors and other friends enjoyed a happy social hour, recalling many pleasant reminiscences of other years. Bro. E. W. Parker, of India, was present, and, inasmuch as he once supplied the pulpit for three months, wished to be reckoned among the old pastors. Bro. E. W. Culver and the friends of the enterprise generally are to be heartily congratulated over the great success and the hopeful outlook. A large number of ministerial brethren, besides those mentioned above, were present, several of whom took part in the services. The dedicatory prayer was led by Bro. P. N. Granger, presiding elder of the district. Bro. H. A. Spencer preached in the evening. Bro. A. L. Cooper led a short consecration service, in which a large number responded to an invitation to devote themselves exclusively to God as the church had been. It was a solemn but precious hour, and promised well for the future activity and usefulness of the growing membership at St. Johnsbury.

A genuine revival of religion prevails at Waterbury Centre. Meetings have been continued since the Week of Prayer, and over sixty persons have been forward for prayer, most of whom give evidence of a blessed experience and have gone to work. The Baptists and Methodists have united in the meetings. May the good work go on till hundreds have been mightily saved!

Several have been recently converted at Williamstown, and in many respects the year and the pastorate of Bro. G. L. Wells are closing pleasantly. The last quarterly meeting was a "time of refreshing from the presence of the Lord."

A good brother at Barre, who has been connected with the church at that place for forty years, says the quarterly meeting held last Sunday was the best he ever attended. Seven persons, who will be a real acquisition to the church, were baptized by the pastor, Bro. J. R. Bartlett. The charge is maintaining its reputation for the admirable management of its finances.

A singular coincidence has come to our notice. Dr. Bartlett, who was lost with the "City of Columbus," was once a member of our church at Lyndon, having been awakened through a sermon preached by Bro. P. Merrill when presiding elder of the old Danville district. Young Bartlett felt called of God to be a missionary to India, but refused to respond to the call, and soon lapsed into worldliness and skepticism. Now for the coincidence. On the morning that the "City of Columbus" went down, and as far as we know, at the very hour, Bro. Merrill felt strangely drawn in thought toward Dr. Bartlett, though he had not seen or thought much about him for years. The impression was so strong that he sat down and wrote him a long letter, reminding him of his experiences of twenty years ago, and urging him to come back to the dear Saviour. The following Monday morning Bro. Merrill read of his tragic death. May we not hope that during that fearful night of Gay Head, Dr. Bartlett reviewed his life and experience and Bro. Merrill's interest in him, and that he cast himself again upon the divine mercy, and that Bro. Merrill's exercise of mind was simply the effect of some psychological law not yet fully understood? H. A. S.

## NEW HAMPSHIRE.

Penacook.—A surprise visit was made by the people to their pastor, Rev. E. R. Wilkins, Jan. 24, at the parsonage, at which time two elegant and costly chairs were presented to pastor and wife. Bro. Wilkins, though taken by surprise, was at home in his reply, and the collation received by the visitors was in accordance with the open house he always keeps for his people. This year closes Bro. Wilkins' three years with this charge, and although he leaves for the State Prison (having been appointed chaplain of that institution), yet the people think none the less of him. The years of his pastorate at Penacook have quickly and pleasantly passed.

Concord.—Special services at Baker Memorial Church, commencing with the Week of Prayer, have been eminently profitable to the church. About a dozen souls have declared their purpose to seek and serve God. Sunday, Jan. 13, four persons were baptized by immersion, and that evening six came forward for prayers. The church has been much weakened by death, desertion and removals this year. Rev. Dr. Merrill has been sorely afflicted in the sudden death of his son, but his mourning is tempered by the assurance received that the dying man, in his last hours, renounced all dependence upon every other help and cast himself upon Christ for salvation.

Gleanings.—The session of the Manchester Preachers' Meeting held Monday, Jan. 28, was a very profitable one. Rev. J. L. Harrison presented an exegesis of John 16:13. Rev. A. R. Lunt read a paper on "The Importance of Pastoral Visiting." Both were well prepared and very much enjoyed.

Sunday, Jan. 27, was missionary day at St. James, Manchester. The collection will be more than double last year. Pastor Presby is thinking of a piece of ground for a new mission church at the corner of Park and Massabesic Streets, in the southeast part of the city.

The Manchester Y. M. C. A. has just closed the best year of its history. It has paid off an old debt and all the running expenses for the year, and has on hand a balance of \$22. Mr. W. S.

Towner, the very efficient secretary, is an active member of St. Paul's Church. He has had a very pressing call to a secretarial position in Illinois, but has decided to remain in Manchester, even at a lower salary. They are now agitating a Y. M. C. A. building. It is greatly needed, and there is liberality enough in the city to secure one.

The Methodist of Hudson held a Japanese supper recently. They charged an admission fee of ten cents, and for the supper twenty-five. This latter amount entitled each person to a Japanese cup and saucer.

Mrs. Emily L. McLaughlin, of Boston, is doing some good work in New Hampshire for the temperance cause. Jan. 22, she spoke in Lake Village, and organized a branch of the W. C. T. U. Sunday, the 27th, she was in Manchester, and stirred all hearts by her eloquent appeal. She had, previous to these times, spoken in Concord.

The Lord is blessing the work of Bro. Haines at the First Church, Concord. Meetings have been held every afternoon save Monday and Saturday, and every evening. The afternoon meetings have been well attended, and in the evenings the vestry has been crowded. Thirty or more have been forward for prayers, many of whom have been converted. The work is mostly confined to an interesting class of young and middle-aged men and women. The interest is on the increase. B.

The report read at the annual meeting of the Berkshire Life Insurance Company shows that the past year has been, in every respect, one of thrift, growth, encouragement and success. With every year the Berkshire grows in strength, in the extent of its field of beneficence, and in the number of its friends. The Pittsfield Sun says: "Here at home where we all know the management it would be impossible for it to increase its standing in the confidence of the community. The Berkshire Life is the local model of honesty, integrity, economy and sound sense in business dealings and management."

John H. Pray, Sons & Co. are the sole agents for the United States for the sale of the celebrated English Woodstock Rugs.

WORK AT HOME.—See Special Offer on 8th page last week's paper.

The Connecticut General Life Insurance Company of Hartford, Conn., whose statement appears in our advertising columns, seems to have had a very prosperous year. The membership and amount of policies have increased very much. It has increased its income, assets, surplus and decreased its expenses. The ratio of assets to liabilities to policy holders by Mass. and Conn. standards is 125 to 100. By New York standard is 126 to 100. Such a statement as this must be gratifying to the policy holders.

Many new styles in Parlor and Chamber furniture are now being furnished at PAINE'S Manufactory, 48 Canal Street, Boston. Send for illustrated catalogue and price list.

THERE are many people—in the East, particularly—who have more or less money that they have no immediate use for, and who are not satisfied with the small yet absolutely safe interest they can obtain, but who are willing, for the larger interest promised, to take some risk. Among the investments so made probably none are safer than first mortgages on Western farms, where money is easily earned and large interest allowed. A great many banks and bankers are located in the Western cities, who make such investments, and secure their funds largely by advertising in Eastern papers. It is greatly to be regretted that many of them are wholly unreliable, and others, though honest, lack experience and judgment. The *Congregationalist* is anxious to insert no advertisements of this character that we do not believe to be honest and reliable, and among all that we have published we have had no complaints at all. Mr. W. B. Clark, of Minneapolis, who has, for nearly a year, been advertising in our paper, is a gentleman well recommended to us by some of the principal business men of Boston and Minneapolis, and we believe him to be a man of integrity, experience and judgment. If you readers desire to put their money out to secure larger rates of interest, it is better to give it to a man of integrity and honor, who will use his best judgment to make the loans profitable and safe, and we can recommend Mr. Clark as being such a man.—*Congregationalist*.

The card of Dr. Read, at the Evans House, Boston, may be found in another column. These gentlemen are graduates of the best known Medical School in this country, and their success in treating their specialty has given them a very high standing as practitioners. Sufferers from the diseases they treat cannot do better than to consult them personally or send for a pamphlet containing the testimony of many who have been healed by their skill.

THE CARD OF DR. READ, AT THE EVANS HOUSE, BOSTON.

Security as good in every way as we have formerly had. Loans run 3 to 5 years. Interest semi-annually, 7 per cent. again, probably after February 1, 1884. Write of References and testimonials. If you have money to loan. Address: D. S. R. JOHNSON & SONS, Negotiators of Mortgage Loans. Please mention this paper. ST. PAUL, MINN.

ALBERT LEA ROUTE.

By the central position of its line, connects the East and the West by the shortest and most direct route, without change of cars, between Chicago and Kansas City, Council Bluffs, Lawrence, Atchison, Minneapolis and St. Paul. It contains in its equipment with all the principal lines of road between the Atlantic and the Pacific Ocean. Its equipment is unsurpassed and magnificent, being composed of most comfortable and beautiful day coaches, magnificent Pullman sleeping cars, and the best lines of Dining Cars in the World. Three Trains between Chicago and Missouri River Points. Two Trains between Chicago and Minneapolis and St. Paul, via the Famous "ALBERT LEA ROUTE."

A slow direct line, via Seneca and Kanawha, has recently been opened between Richmond, Norfolk, Newport News, Chesapeake, Atlanta, Augusta, Nashville, Louisville, Lexington, Cincinnati, Indianapolis and Lafayette, and Omaha, Minneapolis and St. Paul and intermediate points. All Through Passengers Travel on Fast Express Trains.

Tickets for sale at all principal Ticket Offices in the United States and Canada.

Baggage checked through and rates of fare always as low as competitors that offer no advantages.

For detailed information, get the Maps and Fold-out at your nearest Ticket Office, or address: R. R. CABLE, E. C. JOHN, Vice-Pres. & Gen'l Mgr., Gen'l Tkt. & Pass. Agt., CHICAGO.

DEDICATION.—The chapel at Wilmington, Mass., will be dedicated at 3 p. m., on Rev. N. T. Whitaker, of Lowell, will preach the sermon.

MEETING.—The South Framingham M. E. Church will be dedicated on Thursday, Feb. 21. Bishop Foster will preach at 3 p. m., after which Rev. Dr. Mallin will deliver an address. Rev. J. W. Hamilton, of the People's Church, Boston, will preach in the evening, at 7:30. All former pastors are cordially invited, and any of our friends who care to witness the occasion will receive a hearty greeting. Wm. FULL.

THE SUGAR HILL VALLEY S. S. AND MINISTERIAL ASSOCIATION will hold its next session at Claremont, Wednesday and Thursday, Feb. 20, 21.

PROGRAMME.—Wednesday, 2 p. m., Organization and Religious Services. ESSAYS: At 2:30, Model S. S. Superintendent, Chase; at 3, The Resurrection Body, Hooper; at 3:30, Importance of Religious Literature in the Family, Dorr; at 4, The "Time Limit"—Shall it be Retained, Removed or Extended? Jasper, Adams. At 7, Preaching? Bryant; Chandler, alt.

Thursday, 9 a. m., Religious Services. At 9:30 Reports from S. S. Superintendents. ESSAYS: At 10, How shall We Interest Our Young Men in the Sabbath School? Kellogg and Superintendent of Claremont S. S.; at 10:30, Demands of Missions upon Us, Bryant, Draper.

EXERCISES: At 11, 1 Cor. 1:28, Hardy. At 11:30, Prov. 23:31, Adams.

ESSAYS: At 1:30 p. m., Second Probation, Bowler, Wallingford; at 2, Conversion at the Hour of Death, Knox.

Other brethren will come prepared upon subjects of their own selection. Per order.

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NOTICE.—Rev. W. F. Mallin, D. D., will read a paper on "The Church of Our Church in the South," before the Boston Preachers' Meeting, Feb. 13, at 11 o'clock.

NOTICE. Oriental lecturer and Arabic teacher, is a native of Damascus, Syria, born near the "street which is called Straight" (Acts 9:11), was in Alexandria, during the terrible massacre last year, of which he was an eye-witness; escaped to this country, where he has been lecturing on "Holy Land and Egypt," with great success. Hundreds testimonials (New York and Boston included). Liberal terms. His services can be secured by addressing M. E. BARAKAT, 25 Tremont St., Boston, Mass.

DEDICATION.—The South Framingham M. E. Church will be dedicated on Thursday, Feb. 21. Bishop Foster will preach at 3 p. m., after which Rev. Dr. Mallin will deliver an address. Rev. J. W. Hamilton, of the People's Church, Boston, will preach in the evening, at 7:30. All former pastors are cordially invited, and any of our friends who care to witness the occasion will receive a hearty greeting. Wm. FULL.

THE SUGAR HILL VALLEY S. S. AND MINISTERIAL ASSOCIATION will hold its next session at Claremont, Wednesday and Thursday, Feb. 20, 21.

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